
Damayanti
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DAMAYANTI

(Sri Edwin Arnold)

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Notes On

DAMAYANTI

[Sir Edwin Arnold 1832—1904]

The Poet:—A great poet and journalist, Sir Edwin Arnold was born on June 10, 1832. He received his education at King's School, Rochester; King's College, London; and the University College Oxford. It was at Oxford that he won the Newdigate Prize for Poetry in 1852 and took his M. A in 1856. Arnold's great love for poetry comes home to us when we see that as early as 1853 he brought out his 'Poems Narrative and Lyrical.'

Just after the completion of his University career, he became the Principal of Government Sanskrit College, Poona (later called the Deccan College). As a Principal he worked very successfully for five years. In 1861, Arnold returned to England and joined the 'Daily Telegraph.' For more than forty years he had his associations with this paper, becoming its chief editor in 1873. Arnold wrote all kinds of articles in this paper, but they were all of passing interest.

It is to be remembered that Arnold paid a visit to Japan and the neighbouring islands. He re-visited India also. The result of the former was 'Seas and Lands of Japanica' and the result of the later was 'India Re-visited

However, it is not as a journaist, but as a poet and translator that Arnold enjoys his permanent place in English literature. He had a great love for Indian literature. He made it the mission of his life to bring out the hidden treasure of Indian myths and legends. With this end in view, he brought out a good many fine translations from 1861 to 1885. Thus he published. 'The Book of Good Counsels', a translation of Hitopadesh'. 'The Indian Song of Songs' a rendering of

Jaideva's 'Gita Govinda', 'The light of Asia', a rendering of the life and teachings of Buddha in blank verse, 'The song Celestial' a translation of the 'Bhagwad Gita' and 'The Indian Idylls' containing stories from the 'Mahabharata.'

Moreover he published 'The Light of the World' a rendering of the life of Christ. But it did not receive such a warm welcome as 'The Light of Asia' which is certainly Arnold's masterpiece and which has won him immortal fame in literature. Thus Arnold remains one of the best translators. In the words a critic, his translations are "the work of a poet inspired by the work of a poet, not a copy but a reproduction, not a translation, but the re-delivery of a poetic inspiration.',

2. Critical appreciation of the Poem

An Idyll The poem is taken from Arnold's 'Indian Idylls'. An idyll is a simple narrative poem of the simple life of simple people living in the midst of Nature. In the poem we read how a golden swan brings about the meeting of Nala and Damayanti and how the maidens chase the swans in Damayanti's garden. We also read that the love of Nala and Damayanti for each other is natural and deep. Thus the poem satisfies the conditions of an idyll.

The Story Interest The Poem is a narrative poem. hence its interest lies mainly in its story. The story is told in a direct manner. Hence the interest in the poem does not suffer at any point. Some passages in the poem are really very fine e. g. the meeting of the swan with Nala and Damayanti, the meeting of Nala with the Immortals, and the description of the 'Swayamvara.

Characterisation Characterisation is not the mainly interest of the story, yet it is there. Thus Nala is shown as a very truthful, brave, handsome, faithful and God-fearing man. As for Damayanti, she is most beautiful woman so much so that even the gods come and try to win her hand. She is also very virtuous, intelligent and resourceful.

A high moral tone Though a story of love, the poem keeps up a high moral tone. Throughout the poem, love remains spiritual, moral and elevating. It never comes down to the level of a mere physical passion. This fact

comes home to our mind as we read the story. Thus Nala has a deep love for Damayanti, yet he never forgets his promise to the gods. Indeed, he goes to Damayanti and presses her to choose one of the gods. As for Damayanti, her love for Nala Is as deep and true as can be. Her heart is pure and she has a simple minded devotion for Nala. This is why the gods bless her choise at the Swayamvara. A deep and true love of this kind must always have a happy ending. Kali and Dwapara may succeed for a while in destroying the happiness of the lovers, and both Nala and Damayanti may pass through thick and thin; but their sincere devotion to each other make the gods smile on them and their trails and troubles end in their happiness.

Romantic atmosphere

The Poem breathes a romantic atmosphere. The scene of the poem is laid in an old world which is different from ours. When we read about the beauty of Damayanti and Nala, we feel as if we were in a romantic world. Damayanti is so beautiful that none among of Yakshas, or among men can march her Similarly, there is none like Nala in all three worlds. Again, romace arises when we read of beautiful swans with golden wings come down in Nala's garden and speak to him in human language. Indeed the meeting betwhen Nala and Damayanti is brought about by a swan. Further, there is romance in that the gods play an important part in the story. They go to attend the 'Swayamvara.' In the way when they see Nala, they are struck by his beauty. Leaving their cars in the sky, they come down on the earth, speak to Nala and make him their messenger. But the messenger is unsuccessful in his mission. The gods, therefore, play a trick. They change appearances. As Damayanti moves among the kings and princes, she sees five persons all alike in appearance. Doubt masters Damayanti as she sees them; for she is not able to find out Nala. But her purity of heart and her great devotion for Nala move the gods and they take pity on her and bless her choice. Besides the gods, there are Dwapara and Kali. They also play their part. Thus the poem strikes a romantic note.

The Style

The poem breathes on old world atmosphere. This is shown by the use of such words as 'Dight' 'eftsoons', 'quoth' 'spake' 'brake' and such compound words as 'the sky-traveller, 'the egg-born', heartconsuming' the world-masters; 'Hutasa', etc.

Except for the first 36 lines the poem is written in blank verse in iambic pentametre.

Arnold has made a full and free use of smiles. Thus the qualities of Nala are described as follows:—

As Indra 'midst the gods' so he of kings was kingliest one, Sovereign of men and splendid as the golden glittering sun.

The description of kings and princes who sat in the Swayamvara is perhaps the finest example of similes in this poem:-

Of some the thews, knitted and rough, stood forth
Like iron maces; some had slender limbs,
Sleek and fine turned like the five-headed snake.........
The faces of those kings shone in a ring
As shine at night the stars; and that great square
As thronged with Rajas was as Naga land
Is full of serpents; thick with warlike chiefs
As mountain caves with panthers.

From the point of view of its story-interest and its romantic atmosphere, the poem is quite a success. But in beauty of language and in the depth of spritual feelings it does not reach the height of Arnold's greatest poem; 'The Light of Asia'.

२. प्रस्तुत कविता पर समालोचनात्मक दृष्टि

ग्राम्य जीवन संबंधी कविता प्रस्तुत कविता आॅरनाल्ड की 'Indian Idylls' से ली गई हैं। प्रकृति के मध्य में रहने वाले सीधे-सादे लोगों के सीधे-सादे जीवन का वर्णन करने वाली कविता को idyll कहते हैं। प्रस्तुत कविता में हम देखते हैं कि किस प्रकार एक सुनहरा हंस नल और दमयन्ती की भेंट कराता है और किस प्रकार सखी-सहेली दमयन्ती के बाग में हमो के पोछे दौड़ती हैं। हम यह भी पढ़ते हैं कि नल और दमयन्ती का प्रेम एक दूसरे के प्रति स्वाभाविक और अगाध है। इस प्रकार प्रस्तुत कविता एक idyll की शर्तों को पूरा करती है।

कहानी-प्राधान्य प्रस्तुत कविता वर्णनात्मक है, अतः इसमें कहानी का प्राधान्य है। कहानी सीधे ढङ्ग से कही गई है, अतः इसमें हमारी रुचि कभी भी कम नहीं होती। इस कविता में कुछ पद्यांश

तो वास्तव में वहुत ही उत्तम है, जैसे हंस की नल और दमयन्ती के साथ भेंट, नल की देवताओं से भेंट, और स्वयम्वर का वर्णन।

चरित्र-चित्रण चरित्र-चित्रण की प्रधानता न होते हुए भी इस कहानी में चरित्र-चित्रण का अभाव नहीं। नल अत्यन्त सत्यवादी, वीर, सुन्दर ईमानदार और ईश्वर से डरने वाला व्यक्ति है। रही दमयन्ती, उसमें इतना अपार सौन्दर्य है कि देवता भी आकर उससे विवाह करना चाहते है। वह बड़ी धर्मात्मा, बुद्धिमान और युक्तिशील है।

उच्च नैतिक-स्तर यद्यपि यह एक प्रेम भरी कहानी है, पर इसका नैतिक-स्तर सदैव ऊंचा बना रहता है। कविता में सर्वत्र प्रेम आत्मिक, नैतिक और उत्कृष्ट है। वह शारीरिक वासना के स्तर पर कभी नहीं आता। यह बात कहानी पढ़ते समय हमारे मस्तिष्क में बैठ जाती है। उदाहरणार्थ, नल का दमयन्ती के प्रति अगाध प्रेम होते हुए भी वह देवताओं के प्रति अपने वचन को कभी नहीं भूलता। यथार्थ में, वह दमयन्ती के पास जाकर उस पर यह दबाव डालता है कि वह देवताओं में से किसी को अपना पति चुन ले। रही दमयन्ती, उसका भी नल के प्रति अगाध और अत्यन्त विशुद्ध प्रेम है। उसका हृदय शुद्ध है और नल के प्रति उसका निष्कपट प्रेम है। यही तो कारण है कि स्वयम्वर के समय देवता लोग उसके चुनाव को आशीर्वाद प्रदान करते हैं। इस प्रकार के गहरे और सच्चे प्रेम का अन्त सदैव सुखमय हुआ करता है। कलि और द्वापर थोड़े समय के लिये इन दोनों प्रेमियों के सौख्य को नष्ट कर सकते हैं और नल और दमयन्ती दोनों घोर विपत्ति उठा सकते हैं, परन्तु एक दूसरे के प्रति उनकी सच्ची भक्ति से देवता लोग उन पर प्रसन्न हो जाते हैं और उनकी कठिनाइयों और आपत्तियों का अन्त होकर दोनों सुखी हो जाते हैं।

आश्चर्यपूर्ण वातावरण यह कविता आश्चर्यपूर्ण वातावरण से परिपूर्ण है। इस कविता का दृश्य एक ऐसे प्राचीन संसार में रक्खा गया है जो हमारे संसार से भिन्न है। जब हम दमयन्ती और नल के सौन्दर्य के विषय में पढ़ते हैं तो हमें ऐसा आभास होता है मानों हम एक

कौतूहलपूर्ण जगत में हों। दमयन्ती इतनी सुन्दर है कि देवताओं, यक्षों और मनुष्यों में कोई भी उसका मुकाबला नहीं कर सकता। पुनः जब हम नल के बाग में उतरते हुए और नल से मनुष्य की भाषा में बोलते हुए सुनहरे पंखवाले सुन्दर हंस का वर्णन पढ़ते हैं तो कौतूहल की उत्पत्ति होती है। वास्तव में, नल और दमयन्ती की भेंट एक हंस द्वारा ही कराई गई है। यह भी कौतूहल की बात है कि हमारी कविता की कहानी में देवता लोग भी प्रमुख भाग लेते हैं। वे स्वयंवर में उपस्थित होने के लिए जाते हैं। मार्ग में जब वे नल को देखते हैं तो वे नल के सौन्दर्य से प्रभावित होते हैं। अपने यानों को आकाश में छोड़ वे भूमि पर उतर आते है और नल से वार्ता करते हैं, परन्तु यह दूत अपने उद्देश्य में असफल रहता है। अतः देवता लोग एक चाल चलते हैं। वे अपने वेष बदल लेते हैं। जब दमयन्ती राजाओं और राजकुमारों में घूमती है तो वह एक ही सूरत-शक्ल वाले पांच व्यक्तियों को देखती है। जब वह उन्हें देखती है तो उसे पूर्ण सन्देह हो जाता है क्योंकि उसे नल का पता लगाना कठिन हो गया है। परन्तु उसके हृदय की शुद्धता और नल के प्रति उसका भारी प्रेम देवताओं को प्रभावित करता है और वे उसके चुनाव को आशीर्वाद देते हैं। देवताओं के अतिरिक्त वहां द्वापर और कलि भी हैं। वे भी अपना पार्ट अदा करते हैं। इस प्रकार प्रस्तुत कविता में कौतूहल की भावना है।

शैली प्रस्तुत कविता में एक प्राचीन जगत के वातावरण की झलक है। इसका पता ऐसे शब्दों के प्रयोग से चलता है जैसे 'Dight', 'eftsoons', 'quoth', 'spake','brake', इसके अतिरिक्त 'sky-traveller', 'egg-born', 'heart-consuming', 'the world-masters', 'Hutasa' आदि यौगिक शब्दों से भी एक प्राचीन जगत के वातावरण का आभास होता है।

प्रथम ३६ पंक्तियों के अतिरिक्त यह कविता iambic pentametre के अभिन्नाक्षर छन्द में लिखी गई हैं।

ऑरनाल्ड ने उपमाओं का खूब प्रयोग किया है; चुनाचे नल की उपमा इन्द्र और सूर्य से देते हुये नल के गुणों का इस प्रकार वर्णन किया गया है:—

As Indra' midst the gods, so he of kings
was kingliest one,
Sovereign of men, and splendid as the golden,
glittering sun.

स्वयंवर में बैठे राजाओं और राजकुमारों का वर्णन प्रस्तुत कविता की उपमाओं का कदाचित् सबसे अच्छा उदाहरण है।

O some the thews, knitted and rough, stood forth
Like iron maces; some had slender limbs,
Sleek and fine-turned like the five-headed snake...
The faces of those kings shone in a ring
As shine at night the stars, and that great square
As thronged with Rajas was as Naga land
Is full of serpents, thick with war-like chiefs,
As mountain caves with panthers.

कहानी के प्राधान्य और कौतूहलपूर्ण वातावरण के दृष्टिकोण से प्रस्तुत कविता को पर्याप्त सफलता मिली है। परन्तु भाषा के सौन्दर्य और अनुभूति एवं भावना की गहराई मे इस कविता का उतना ऊंचा स्थान नहीं जितना कि ऑरनाल्ड की सर्वोत्कृष्ट कृति 'The Light of Asia' का।

3. Summary of the Poem

Nala was the son of a good and great king named Virasena. He was the ruler of Nishadha. He was handsome, truthful, powerful, just and brave. He was the greatest charioteer and the greatest bow-man of his time.

Among the Vidarbhas also there was as great a king as Nala himself. His name was Bhima. He was strong and brave and a good ruler. He had a daughter named Damayanti who was famous all over the world for her beauty.

Both Nala and Damayanti heard of each other's beauty

and virtues from heralds who went about visiting different lands and singing of the glories of kings and queens and heroes and heroines. The result was that Nala and Damayanti fell in love with each other.

One day when Nala was lost in dreaming of Damayanti's beauty, he saw some beautiful swans with golden wings come down in his garden. Nala was drawn by their beauty and he caught one of them. But the swan told Nala that if he (Nala) spared his (swan's) life, he (swan) would speak of him (Nala) before Damayanti so highly and in such a way that she would desire to have none but him for her lord. The king let the swan go. The swans rose on their wings, reached the city of Vidarbha and got down before Damayanti. Drawn by the beauty of the birds, Damayanti and her maidens ran after them. The swan after which Damayanti ran told her that Nala was the most handsome man on the earth and that if she became his wife her life and beauty might be of purpose. Damayanti urged the swan to go and speak so to Nala also. The golden swan did accordingly.

Now Damayanti was so much lost in thought of Nala that she became sad, pale-faced and lean. King Bhimsena, therefore, thought of holding her 'Swayamvara' and for this purpose word was sent to all the Aryan kings and princes. The gods also came to know of the 'swayamvara' from Narda and Parvata. They made up their minds to attend the swayamvara and, mounting their sky-cars, they started for the country of Vidarbha.

Now at the same time Nala also set out for the city of Vidarbha. Struck by his beauty on the way, the gods came down to him and wished him to be their messenger. Nala promised the gods to be their messenger. The gods now asked Nala to go and inform Damayanti of their arrival and ask her to choose one of them for her lord. This placed Nala in a very difficult position, for he himself had come for the the hand of Damayanti. But the gods asked him to keep his word. Nala, therefore, went to Damayanti and pressed her to chosse one of the immortals (gods). But she would not hear him. Instead of, she asked him to come in the company of gods and told him that she would choose him there. For all this he would not be considered at fault.

Then Nala went back to the gods and told them what had happened. Hearing this, the gods thought of playing a trick at the swayamvara. They took on similar appearance. When Damayanti moved among the kings and princes, she was surprised to see five persons all alike in appearance; so that she could not find out Nala. Doubt mastered her. But with such a pure heart and with such a great devotion for Nala, she prayed to the gods that they took pity on her and revealed Nala to her. Damayanti now put the marriage garland round Nala's neck and the gods granted Nala many boons. Nala and Damayanti now lived happily and in course of time they had a son named Indrasen, and a daughter named Indrasena.

On their way back from the swayamvara, the gods met Dwapara and Kali. They were both going to the swayamvara. But Indra told them that the 'Swayamvara' was over and that Damayanti had chosen Nala for her lord. This filled Kali with rage (anger) and he conspired with Dwapara to destroy the happiness of the lovers.

3. Summary in Hindi

नल, वीरसेन नाम के नेक और महान् राजा का पुत्र था। वह निषाध देश का शासक था। वह सुन्दर, सत्यवादी, शक्तिशाली, ईमानदार और वीर था। वह अपने समय का सबसे बड़ा सारथी और सबसे बड़ा धनुषधारी था।

विदर्भ लोगों में भी उतना ही महान् एक राजा था जितना कि नल। उसका नाम भीम था। वह शक्तिशाली, योद्धा और नेक शासक था। उसके दमयन्ती नाम की एक पुत्री थी जो अपने सौन्दर्य के लिए संसार भर में प्रसिद्ध थी।

नल और दमयन्ती दोनों ने एक दूसरे के सौन्दर्य और गुणों के बारे में दूतों से सुना जो राजा रानियों तथा सूरमाओं और वीराङ्गनाओं का यशगान करते हुए भिन्न-भिन्न देशों में घूमते थे। परिणाम यह हुआ कि नल और दमयन्ती एक दूसरे से प्रेम करने लगे।

एक दिन जब नल दमयन्ती के सौन्दर्य के विचार में मग्न था, तो उसने अपने बाग में सुनहरे पङ्खों वाले कुछ सुन्दर हंसों को उतरते देखा। उनके सौन्दर्य से आकर्षित होकर उसने उनमें से एक को पकड़ लिया। परन्तु हंस ने

कहा कि यदि तुम मेरी जान न लो तो मै दमयन्ती के सामने तुम्हारी इस ढ़ंग से प्रशंसा करूंगा कि वह तुम्हारे अतिरिक्त किसी दूसरे को अपना पति बनाने की इच्छा न करेगी। राजा ने हंस को छोड़ दिया। हंस उड़ कर विदर्भ नगर पहुँचे और दमयन्ती के सामने उतर पड़े। उनके सौन्दर्य से आकर्षित होकर दमयन्ती और उसकी सखियां उनके पीछे दौड़ीं। जिस हंस के पीछे दमयन्ती दौड़ी, उसने दमयन्ती से कहा कि नल पृथ्वी पर में सबसे अधिक सुन्दर पुरुष है और दमयन्ती उनकी स्त्री हो गई तो उसका जीवन और सौन्दर्य सार्थक हो जायेगा। दमयन्ती ने हंस से कहा कि तुम नल के पास जाकर भी ऐसा ही कहो। हंस ने ऐसा ही किया।

अब दमयन्ती नल की याद में इतनी भूली सी थी कि वह शोक-ग्रस्त पीली और पतली पड़ गई। अतः राजा भीमसेन ने उसका स्वयम्बर करने की सोची और इसी उद्देश्य से सारे आर्य राजाओं और राजकुमारों को कहला भेजा गया। देवताओं को स्वयम्वर का पता नारद और पर्वत से लगा। उन्होंने भी स्वयम्वर में जाने की ठाव ली और अपने विमानों में सवार होकर विदर्भ देश की ओर चल दिये।

अब इसी समय नल ने भी विदर्भ नगर की ओर प्रस्थान किया था। मार्ग में नल के सौन्दर्य से प्रभावित हो, देवता उसके पास उतर आए और उसे अपना दूत बनाने की इच्छा प्रकट की। नल ने देवताओ को दूत बनने का वचन दे दिया। अब देवताओं ने नल से कहा कि वह जाकर दमयन्ती को उनके आगमन की सूचना दे देवे और उससे कहे कि वह देवताओं में से किसी को अपना पति चुन लेवे। इससे नल एक कठिन स्थिति में पड़ गया क्योंकि वह स्वयं दमयन्ती को वरने आया था। परन्तु देवताओं ने नल से अपनी प्रतिज्ञा निवाहने को कहा। अतः नल ने दमयन्ती के पास जाकर यह दबाव डाला कि वह किसी देवता को अपना पति चुन ले। परन्तु दमयन्ती ने उसकी एक भी नहीं सुनी। इसके बजाय उसने उसे देवताओं के संग आने को कहा और उसे बता दिया कि वह उसे पति चुन लेगी। इस सब के लिए नल का कोई दोष नहीं समझा जायेगा।

इसके पश्चात् नल देवताओं के पास लौट गया और जो कुछ हुआ था

उन्हें कह सुनाया। यह सुनकर देवताओं ने स्वयम्वर में एक चाल चलने की सोची। उन्होंने एक ही प्रकार के रूप धारण कर लिए। जब दमयन्ती राजाओं और राजकुमारों के बीच घूमने लगी तो वह पांच मनुष्यों की एक सी सूरत देखकर आश्चर्य में पड़ गई और नल का पता न लगा सकी। उसे भारी सन्देह हो गया। परन्तु इतने शुद्ध हृदय से और नल के प्रति इतनी अधिक लवलीनता से उसने देवताओं से प्रार्थना की कि उन्हें उस पर तरस आ गया और उन्होंने नल को उसके सामने प्रकट कर दिया। अब दमयन्ती ने जयमाला नल के गले में डाल दी और देवताओं ने नल को वरदान दिये। अब नल और दमयन्ती सुख पूर्वक रहने लगे और यथा समय उनके इन्द्रसेन नाम का पुत्र और इन्द्रसेना नाम की पुत्री हुई।

स्वयम्वर से लौटते समय देवताओं की द्वापर और कलि से भेंट हुई। वे दोनों स्वयम्वर को जा रहे थे। परन्तु इन्द्र ने उन्हें बताया कि स्वयम्वर समाप्त हो गया है और दमयन्ती ने नल को अपना पति बना लिया है। इससे कलि को भारी क्रोध आया और उसने द्वापर से मिल कर नल और दमयन्ती के सौख्य को नष्ट करने का विचार कर लिया।

4. Characters at a glance. पात्रों की झांकी।

[Note:—A comprehensive treatment of character is given elsewhere in the book.]

Nala

Nala, the noble son of king Virasen, is a prince of many gifts and graces. He is so handsome that even the gods are attracted towards him· He is the p·ince of princes, possessing all the comforts and luxuries of the world; but yet he lives a simple and homely life against the background of Nature. He is an ideal ruler. For he rules his kingdom firmly, wisely and well. He is so very just that he is called in the poem 'a Manu on earth'. Nala is a first rate charioteer and a good commander of the armies. Besides, he is a scholar, pessessing a sound knowledge of the Vedas and the Puranas. He is a very refined and cultured prince. The only weakness that he possesses is

that he is fond of dice, which makes his life unhappy and miser able. The key-note of his character is that he has a very higl sense of duty. Once, he has given his word to the gods to b their messenger, he keeps it, although later he discovers that like the gods, he himself is a suitor. Even when Damayanti says that she will resort to fire, water, poison or hanging in case Nala rejects her, he does not give away. Thus he keeps the torch of duty burning bright in the face of all odds. Indeed, Nala is an accomplished prince. He is the hero of our poem.

राजा वीरसेन का कुलीन पुत्र नल एक गुणवान एवं प्रतिभाशाली राज-कुमार है। वह इतना सुन्दर है कि देवता भी उसकी ओर आकर्षित होते हैं। वह एक सर्व-श्रेष्ठ राजकुमार है, जिसे संसार की सब सुविधायें और भोगविलास की सामग्रियां प्राप्त हैं, परन्तु फिर भी वह एक सीधा-सादा प्राकृतिक जीवन व्यतीत करता है। वह एक आदर्श शासक है, क्योंकि वह दृढ़तापूर्वक, बुद्धिमानी से और भलीभांति अपने राज्य पर शासन करता है। वह इतना न्याय प्रिय है कि प्रस्तुत कविता में उसे इस पृथ्वी का मनु कहा गया है। नल प्रथम श्रेणी का रथवान और सेनानायक है। इसके अतिरिक्त वह एक ऐसा विद्वान है जिसे वेद और शास्त्रों का पूरा ज्ञान प्राप्त है। वह अत्यन्त सुशील और सभ्य राजकुमार है। उसमें यदि कोई दोष है तो वह यह है कि उसे पांसा खेलने का चाव है जिससे उसका जीवन दुखमय हो जाता है। उसके चरित्र की विशेषता यह है कि उसकी कर्तव्य-भावना अति उच्च है। जब वह देवताओं से दूत बनने की प्रतिज्ञा करता है तो वह इस प्रतिज्ञा को पूरी करता है, यद्यपि प्रतिज्ञा करने के बाद उसे यह मालूम हो जाता है कि देवताओं की तरह वह भी दमयन्ती से विवाह का इच्छुक है। वह उससे भी विचलित नहीं होता जब दमयन्ती यह कहती है कि यदि नल ने उसे स्वीकार न किया तो वह अग्नि, जल, विष या फांसी द्वारा अपना अन्त कर देगी। इस प्रकार सब कठिनाइयों का सामना करते हुए वह कर्तव्य रूपी दीपक को प्रज्ज्वलित रखता है। सचमुच नल एक सर्वगुण सम्पन्न राजकुमार है। वह हमारी कविता का नायक है।

Damayanti

Damayanti is the heroine of our poem. She is the daughter of King Bhima, the famous ruler of Vidarbha. Everything in

the poem centres round her. She possesses beauty. Not to speak of human beings, even the Yakshas and gods have not to show such a peerless beauty. Indeed, she is so beautiful that even the gods desire to win her hand. Although she is a princess possesing all the comforts and luxuries, yet hers is a simple and homely life against the background of Nature. Her love for Nala is true and constant, so much so that she prefers Nala even to gods themselves. She is determined to end her life if Nala rejects her love. She is a princess of many gifts and graces. She is refined and cultured. But this paragon of beauty and culcutre is also an ocean of sense and wisdom. She is very resourceful When Nala says that he cannot seek Damayanti for himself since he has given his pledge to the gods she thinks out a new plan and says that he should come to the swayamvara along with the gods and there she will choose him and thus he will not be to blame. It is by means of her earnest prayer. her purity of heart and her single-minded devotion for Nala that she is able to win the hand of Nala at the swayamvara. Indeed, she is an accomplished princess.

दमयन्ती हमारी कविता की नायिका है। वह विदर्भ देश के प्रसिद्ध शासक राजा भीम की पुत्री है। कविता की प्रत्येक बात उसी पर केन्द्रित है। उसका सौन्दर्य अनुपम है। मनुष्य की कौन कहे, यक्षों और देवताओं में भी उस जैसा अनुपम सौन्दर्य किसी का नहीं है। सचमुच वह इतनी सुन्दर हैं कि देवता भी उससे विवाह की इच्छा रखते हैं। यद्यपि वह राजकुमारी है जिसे सब सुविधायें और भोग विलास की सामग्रियां प्राप्त है, फिर भी उसका सीधा-सादा और प्राकृतिक जीवन है। नल के प्रति उसका प्रेम सच्चा और स्थिर है यहां तक कि वह नल को देवताओं से भी अधिक पसन्द करती है। यदि नल ने उस के प्रेम को ठुकरा दिया तो वह अपने प्राणों का अन्त करने पर उतारु है। वह बहुगुण सम्पन्न और प्रतिभाशालिनी है। वह सुशील और सभ्य है। पर वह केवल सौन्दर्य और संस्कृति का ही नमूना नहीं है, अत्यन्त बुद्धिमान भी है। वह बहुत युक्तिशील है। जब नल कहता है कि देवताओं से प्रतिज्ञा कर लेने के कारण वह दमयन्ती को प्राप्त करने का प्रयत्न नहीं कर सकता तो वह एक नई युक्ति निकाल लेती है और कहती है कि नल स्वयम्वर में देवताओं के साथ आ जाय और वहां पर वह उसे चुन लेगी और इस प्रकार नल दोष का भागी न

होगा। अपनी सच्ची प्रार्थना, निष्कपट हृदय और नल के प्रति पूरी लगन के कारण ही वह स्वम्वर में नल को पतिरूप में प्राप्त करती है। वास्तव में वह एक सर्वगुणसम्पन्न राजकुमारी है।

Indra

Indra is the chief among the gods. He is king of heaven over which he rules with his wife Sachi. He is the Lord of Clouds, Powerful and awe-inspiring, he is a terror to the evil-doers. He killed the demons Vala and vritra who troubled men and gods by their wickedness. This won him the title of 'the Demon-slayer'. He is very kind and sympathetic. If he had not been so it would have been impossible for Damayanti to choose Nala as husband. When Nala has been chosen as husband at the swayamvara, Indra grants him the boon that he (Indra) will be visible to him (Nala) at the time of sacrifice. Of all the great gods, Indra is the greatest and most powerful and plays the most important part in the story. It is his conversation with Narad and Parvata which informs the other gods about the swaymvara of Damayanti. The gods also go to attend the swayamvara. On the way, Indra introduces them to Nala. Nala now becomes god's messenger, and Indra helps him to enter the closely guarded gates of Damayanti's chamber. Again, when the gods are on their way back from the swayamvara. it is Indra who tells Kali that the swayamvara is over and that Damayanti has chosen Nala as her husband. Thus Indra's role in the story of our poem is really remakable.

Kali

Kali is a Gandharva who along with Dwapara is on his way to the swayamvara of Damayanti. Though he is very desirous to win a peerless princess that Damayanti is, yet he reaches too late. This makes us laugh at him and we form a very low opinin about him. Dark in complexion, he is equally dark at heart. He does not and cannot bear the idea that a peerless princess like Damayanti should marry a man like Nala in preference to Gods and Gandharva. Such an action is to him nothing sort of a sin. Indeed, he looks upon it as an insult to the gods themselves. Hence, he determines to destroy the happiness of the newly married couple. He has such a great prejudice against human beings that he recognizes no merits in Nala. He

gives us the impression that he is the villain of our story, for he does not allow the course of things to run peacefully and smoothly.

5. Introduction to the Poem

The Occasion of the Poem 'The winning of Damayanti' occurs in the Vana-parva of the Mahabharat. The occasion of the story was that Arjuna, the third Pandava had gone to the celestial regions to obtain immortal weapons. But he did not return for months and months. This made the Pandavas very sorry. It was at this time that 'Rishi' Vrihadaswa advised Yudhisthira to be cheerful, for all would at last turn out right. As an example, the 'Rishi' related the story how Nala had lost everything in gambling and how he won back his kingdom.

कविता की भूमिका 'दमयन्ती-विजय' का प्रसंग महाभारत के वन-पर्व में है। कहानी का काल तब का है जब अर्जुन, पांडवों में से तृतीय, दिव्यास्त्र प्राप्त करने के लिए स्वर्गीय प्रदेशों में गए थे। लेकिन वे महीनों तक वापस नहीं आये। इससे पांडव अत्यन्त चिन्तित हो उठे। इसी समय की बात है कि ऋषि वृहदश्व ने युधिष्ठर को प्रसन्न होने की सम्मति दी, क्योंकि अन्त में सब ठीक हो जायेगा। दृष्टान्त में ऋषि ने नल की कथा सुनाई कि कैसे उन्होंने जुए में पहले सब खो दिया था और अन्त में फिर कैसे राज्य इत्यादि सब प्राप्त किया।

———

DAMAYANTI

A Prince there was, named Nala, Virasen's
noble breed,
Goodly to see, and virtuous; a tamer of the steed;
As Indra 'midst the gods, so he of kings was
kingliest one;
Sovereign of men, and splendid as the golden
glittering sun;
Pure, knowing scripture, gallant; ruling nobly
Nishadh's lands;
Dice loving, but a proud, true chief of her
embattled bands;
By lovely ladies lauded; free, trained in self-control;
A shield and bow; a Manu on earth; a royal soul;

Substance in Enslish Nala, the noble son of Virasen was handsome, truthful, just and brave. He was the greatest ruler of his time.

Meanings. Noble (नोबल)–Sublime, श्रेष्ठ। Breed (ब्रीड)–family, वंश। Virtuous (वरचुअस)—righteous, सच्चरित्र, पुण्यात्मा। Tamer (टेमर)–Controller, वश मे करने वाला। Steed (स्टीड)—a war horse, तुरङ्ग। Kingliest (किङ्गलिएस्ट)—most magnificent, noblest, सब से अधिक प्रतापी। Pure प्यूर–innocent, free from guilt निर्दोष, निष्कलंक। Scripture स्क्रिप्चर—a sacred book धर्म पुस्तक। Proud प्राउड—having a very high regard for himself very self-respecting सगर्व। Embattled एमबैटल्ड—arranged for battle; armed युद्ध के लिए सुसज्जित। Lauded लाडेड—praised, admired गुण-गान किया गया, प्रशंसा की गई। Trai-

ned ट्रेन्ड—taught शिक्षित। Self-control सैल्फ-कन्ट्रोल—self command आत्म-निग्रह, आत्म-शासन।

हिन्दी रूपान्तर नल नाम का एक राजकुमार था जो वीरसेन का सुपुत्र था। वह सुन्दर, सच्चरित्र और अश्व विद्या में निपुण था। जैसे इन्द्र देवताओं के राजा हैं, इसी प्रकार वह राजाओं में सब से अधिक पराक्रमी थे। वह मनुष्यों में श्रेष्ठ और सुनहरे तथा चमकीले सूर्य की तरह दीप्तमान (वैभवशाली) थे। वह शुद्ध हृदय, दक्ष और वीर थे। तथा निषध देश पर उत्तम ढङ्ग से शासन करते थे। वह जुआ खेलने के शौकीन, परन्तु गर्वित तथा युद्ध के लिए सुसज्जित सेनाओं के सच्चे नेता थे। सुन्दर स्त्रियां उनकी प्रशंसा करती थीं, और वह उदार तथा जितेन्द्रिय थे। वह प्रजा के रक्षक, साक्षात मनु के समान वीर और पराक्रमी पुरुष थे।

Parapharse Once there was a prince whose name was Nala. He was the noble son of Virasen. He was handsome and good. He was a first class charioteer. Just as Indra is the greatest of gods, Similarly he was the most magnificent of all kings. He was the greatest and the grandest person. He was pure-hearted and had a sound knowledge of sacred books like the Vedas and the Puranas. He was brave and ruled the country of Nishadh in a noble manner. It was a defect in him that he was very fond of dice; but at the same time he was proud and a very good general of armies arranged for battle. Beautiful ladies were all praised for him. He was generous and self-controlled. He was a defender of the weak, the poor and the helpless. He was justice-loving and great.

And in Vidarbha's city the Raja Bhima dwelled
Save off spring from his perfect bliss no blessing was with held
For off spring, many a pious rite full patiently he wrought.
Till Daman, the Brahman unto his house was brought.

Him Bhima, ever reverent, did courteously entreat
Within the Queen's pavilion led him, to rest and eat;
Whereby that sage, grown grateful, gave her—for joy of joys—
A girl the gem of girlhood, and three brave, lusty boys,-
Damana, Dama, Danta; their names; Damayanti she;
No daughter more delightful, no sons could goodlier be.

Substance in English Raja Bhima enjoyed all the blessings of life, but he was sad for he had no children. Once the king gave a warm reception to a sage called Damana who was pleased to grant the king the boon of three sons and a daughter called Damayanti,

Meanings Dwelled ड्वेल्ड—lived रहता था। Save सेव—except अतिरिक्त। Offspring ऑफ स्प्रिङ्ग—a child or children सन्तान। Blessing ब्लेसिंग—favour, a means of happiness कृपा, आशीर्वाद, सुख का साधन। with-held विद-हेल्ड—held back, refused, kept back रोका गया, अस्वीकृत किया गया। pious पायस—sacred पवित्र। Patiently पेशेन्टली—clamly धैर्य से। wrought रॉट—worked, did, performed की। Reverent रेवरेन्ट—respectful, showing reverence श्रद्धालु, भक्तियुक्त। Courteously कर्टियसली—politely नम्रता से। Entreat एन्ट्रीट—to beg earnestly प्रार्थना करना, विनती करना। pavilion पैविलियन—decorated building, palace महल। The gem of girlhood—possessing all the qualities which a girl should really possess, e. g. beauty (सौन्दर्य) and chastity सतीत्व। Lusty लस्टी—healthful, stout हृष्ट-पुष्ट। Goodlier गुडलियर—more handsome,

more charming अधिक सुन्दर।

हिन्दी रूपान्तर और विदर्भ नगर में राजा भीम निवास करते थे। सन्तान के अतिरिक्त पूर्ण आनन्द के किसी भी वरदान से वह वंचित न थे। सन्तान की इच्छा से उन्होंने पूर्ण धैर्य के साथ बहुत से शास्त्रोक्त कर्म किये। एक समय दमन नाम के ब्राह्मण उनके यहां आये। सदैव श्रद्धालु भीम ने उनकी नम्रता से विनती की और रानी के महल में उसे विश्राम और भोजन के लिए ले गये जिससे प्रसन्न हो कर उस ऋषि ने रानी को सबसे अधिक प्रसन्नता का वरदान दिया कि उसके एक कन्या रत्न और तीन हृष्ट-पुष्ट पुत्र होंगे। पुत्रों के नाम दमन, दम और दान्त तथा कन्या का नाम दमयन्ती था। दमयन्ती से अधिक प्रसन्नता दायक कोई पुत्री नहीं हो सकती थी और उन पुत्रों से अधिक सुन्दर कोई पुत्र नहीं हो सकते थे।

Paraphase And in the city of Vidarbha there lived King Bhima. He enjoyed all the blessings and benefits; but he was childless. In order to have children, he performed many religious ceremonies with very great patience. Once it so happened that a Brahman sage named Damana came to his palace. Bhim who always had a great respect and regard for saints and sages received him very politely and led him to his queen's palace for food and rest. This warm welcome pleased the sage so much that he gave the queen the great joy by granting her the boon of a good and noble daughter and three brave and beautiful sons. The names of the sons were Damana, Dama and Danta, while the name of the daughter was Damayanti. Damayanti was more beautiful than any other girl and the sons were more handsome than any other boys.

Stately and bright and beautiful did Damayanti grow:
No land there was which did not the slender-waisted know;
A hundred slaves her fair from decked with robe and ornament;
Like Sachi's self to serve her a hundred virgins bent;

And midst them Bhima's daughter, in peerless glory dight,
Gleamed as the lightning glitters against the murk of night;
Having the eyes of Lakshmi, long-lidded, black and bright;
Nay,—never gods, nor Yakshas, nor mortal men among
Was one so rare and radiant e'er seen, or sued or sung
As she, the heart-consuming, in heaven itself desired.

Substance in English Damayanti had all the graces of a woman. Indeed, she was so beautiful that none among the gods. Yakshas or human beings could ever match her.

Meanings Stately स्टेटली—grand, magnificent शानदार. गौरवयुक्त। Slender-waisted—having a thin waist पतली कमर वाली। Slaves—maid servants दासियां। Fair form—beautiful body सुन्दर शरीर। Decked डेक्ड—clothed, dressed पहनाते थे, सजाते थे। Virgins वरजिन्स—maidens कुमारियां, सखियां। Peerless—matchless अद्वितीय। Dight डाइट—adorned, equipped सजी हुई। Gleamed ग्लीम्ड—shone, glowed चकमता था। Glitters ग्लिटर्स—shine brightly तेजी से चमकती है। Murk मर्क—darkness, obscurity अन्धेरा, धुंधलापन। Lid—the eover of the eye पलक। Long-lidded लाङ्ग-लिडेड—having long lids, in other words, having large eyes विशाल नेत्रों वाली। Mortal मॉरटल—subject to death, that must die नश्वर। Rare रेयर—Uncommon अनूठा। Radiant रेडिएन्ट—shining, splendid दीप्तमान। Sued स्यूड—sought after, was tried to win चाही गई।

Sung सङ्ग—praised, celebrated प्रशंसा की गई। Heart consuming हार्ट-कनज्यूमिङ्ग—wasting away the heart, heart captivating दिल घुलाने वाली, चित्ताकर्षक।

हिन्दी रूपान्तर दमयन्ती बड़ी होकर यशस्विनी, दीप्तिमान और रूप लावण्य वाली हो गई। कोई भी देश ऐसा नहीं था जो उस नाजुक कमर वाली को न जानता हो। सैंकड़ों दासियां वस्त्र और आभूषण से उसके सुन्दर शरीर को सुसज्जित करती थीं। सैंकड़ों सखियां इन्द्राणी की तरह उसकी सेवा करने के लिए झुकी रहती थीं और उनके बीच में अपने अनुपम सौन्दर्य के साथ भीम नरेश की पुत्री ऐसी सुशोभित होती थी जैसे रात्रि के अन्धकार में बिजली चमकती है। उसके नेत्र लक्ष्मी की तरह विशाल, काले और चमकीले थे। इतना ही नहीं, देवताओं में, यक्षों में, और मनुष्यों में दमयन्ती के ऐसा अनूठा और दीप्तिमान रूप न तो कभी देखा गया, न विवाह के लिए चाहा गया और न ही वर्णन किया गया था। सब उसके लिए घुल-घुल कर मरते थे और देवता भी उसे चाहते थे।

Paraphrase Damayanti grew to be a graceful, intelligent and beautiful girl. She had a thin waist (which is a mark of beauty in women)and was famous for her beauty in every country. She had a very large number of maid servants to decorate her beautiful body with costly clothes and ornaments.Like India's consort (wife) Sachi,she had at her call a very large number of maidens. Damayanti, well decorated with rich dress and ornaments, looked as beautiful as the lightning flashing in a dark night. Like Lakshmi, she had big, black and bright eyes. Not only this, a person so remarkably beautiful as Damayanti was never seen or heard of among the gods, Yakshas and human beings. She captivated the hearts of all alike. Even the gods desired to win her hand.

And Nala,too,of princes the Tiger Prince, admired
As Kama was, in beauty an embodied lord of love;
And off-times Nala praised they all other chiefs
above

In Damayanti's hearing; and often times to him
With worship and with wonder her beauty they would limn;
So that unmet, unknowing, unseen, in each for each
A tender thought of longing grew up from seed of speech;
And love (thou son of Kunti !) those gentle hearts did reach.

Substance in English The people praised Nala in the presence of Damayanti and Damayanti in the presence of Nala so much and in such a way that the two began to love each other.

Meanings Too—also, as well as भी । Of princes the tiger prince—Nala was the superior to all princes in all respects. He was the noblest of princes, hence he is called the tiger prince राजकुमारों में सिंह तुल्य । Oft-times ऑफ्ट-टाइम्ज—very often बहुधा, अक्सर । Nala praised they all other chiefs above—They praised Nala more than any other king or prince. With Worship—with every great regard or respect; with great adoration आदर से, आराधना के साथ । Limn लिम—describe चित्रण करना, बखान करना । Longing लॉगिंग—an eager desire प्रबल इच्छा । From seed of speech—on account of the praises they heared about each other वाणी के बीज से ।

हिन्दी रूपान्तर और नल की भी जो राजकुमारों में सिंह तुल्य था कामदेव की तरह प्रशंसा होती थी । सुन्दरता में वह शरीर धारी कामदेव का सा प्रतीत होता था । और बहुधा सभी लोग दमयन्ती के आगे नल की सभी राजाओं से अधिक प्रशंसा करते थे और बहुधा अत्यन्त सम्मानपूर्वक तथा कौतूहलवश वे नल के आगे दमयन्ती की सुन्दरता

का बखान करते थे। फल यह हुआ कि बिना मिले, बिना जाने और बिना देखे ही बातों के बीज द्वारा दोनों के हृदय में अनुराग का कोमल विचार पैदा हो गया और हे कौन्तेय ! उनके हृदयों में प्रेम ने स्थान कर लिया।

Paraphrase And Nala also was the prince of princes. He was very greatly praised, for he was as handsome as Cupid, the god of love. And it was very often that people praised Nala in the presence of Damayanti more than any other prince. And similarly it was very often that people would praise the peerless princess for her beauty very respectfully and wondrously before Nala. The result of these praises was that without meeting, without knowing and without seeing each other the two were filled with a great desire for each other and in this way they began to love each other secretly.

Thus Nala-hardly bearing in his heart
Such longing-wandered in his palace woods
And marked some water-birds, with painted plumes
Disporting, One by stealthy steps, he seized
But the sky traveller spake to Nala thus:
"Kill me not, Prince and I will serve thee well.
For I, in Damayanti's ear will say
Such good of Nishadh's lord, that never more
Shall thought of man possess her, save of thee"

Substance in English One day Nala caught a swan in his garden. But the swan told him that if he spared him he would so praise him before Damayanti that she would choose him and him only for her lord.

Meanings Bearing बेयरिङ्ग—tolerating, enduring सहन करते हुए। Longing—eager desire प्रबल इच्छा। Wandered—moved about घूमते फिरते थे। Painted plumes पेण्टेड प्ल्यूम्स—wings having bright colours, beautiful wings सुन्दर रङ्ग के पंख। Disporting डिस्पोर्टिंग—diverting, playing, moving gaily क्रीड़ा करते।

Stealthy स्टेल्थी—Secret, unnoticed छिपे-छिपे, गुप्त। Sky-traveller–one that travels in the sky; here the swan, which used to fly in the sky हंस। I will serve thee well—I will do a great service to you मैं आपकी बड़ी सेवा करूंगा, मैं आपके लिए बड़ी भलाई का का काम करूंगा।

हिन्दी रूपान्तर इस अवस्था में दमयन्ती के प्रेम में बेचैन होकर नल अपने महल के बाग में गए। वहां उन्होंने सुन्दर पंखों वाले हंसों को क्रीड़ा करते देखा। चुपके चुपके जाकर उन्होंने एक हंस को पकड़ लिया, परन्तु हंस ने नल से यह शब्द कहे—राजन्! मुझे मारियेगा नहीं। मैं आपकी अच्छी सेवा करूंगा। क्योंकि मैं दमयन्ती के पास जाकर निषध-राज का अर्थात आपका गुणगान इस प्रकार से करूंगा कि दमयन्ती आपके अतिरिक्त किसी दूसरे मनुष्य से विवाह करने का ख्याल ही न करेगी।

Paraphrase Nala, now unable to control his great love and longing for Damayanti, wandered in the gardens of his palace. It was during his wandering that he saw some beautiful swans amusing themselves there. Very stealthier he walked upto one of these swans and seized him. But the swan said to Nala, "O Prince, do not kill me. I will do a great service to you. For I will speak about you so very highly in the presence of Damayanti that she will never think of marrying anyone else except you."

Thereat the Prince gladly gave liberty
To his soft prisoner, and alberlthwans
Flew clanging, to Vidarbh as—aight flock
Straight to Vidarbha' where the princess walked;
And there, beneath her eyes, those winged ones
Lighted. She saw them sail to earth, and marked-
Sitting amid her maids—their graceful forms;
while those for wantonness gan chase the swan;
Which fluttered this and that way through the grove

Each girl with tripping fee her bird pursued,
And Damayanti, laughing, followed hers;
Till at the point to grasp—the flying prey
Deftly eluding touch, spake as men speak,
Addressing Bhima's daughter.

Substance in English On reaching Vidarbha the swans flew down before Damayanti. Attracted by their beauty, Damayanti and her maidens ran after them. The swan whom Damayanti wished to catch spoke to her in human language.

Meanings There-at देयर-ऐट—upon that उस पर। Gave liberty—set free, let go छोड़ दिया। Clanging क्लैंगिङ्ग—crying शब्द करते हुए, बोलते हुए। Winged विग्ड, विंगेड—having wings पंख दार। Winged ones—birds, swans पक्षी, हंस। Lighted लाइटेड—came down उतरे। Sail सेल—glide fly through धीमे धीमे उतरना। Wantonness वांटननेस—frolicsomeness, playfulness खिलवाड़, खेलकूद। Gan—began आरम्भ किया। Chase चेज—run after, follow पीछा करना। At the point to grasp—when she was about to catch जब वह पकड़ने वाली ही थी। Deftly डेफ्टली - cleverly चालाकी से। Actively—फुर्ती से। Eluding इल्यूडिंग—escaping by trick—छल से निकलते हुए।

हिन्दी रूपान्तर इस पर राजकुमार ने प्रसन्नता से अपने नर्म बन्दी को मुक्त कर दिया और हंसों का यह सुन्दर झुंड बोलता हुआ सीधा विदर्भ की ओर उड़ा। जहां राजकुमारी टहल रही थी और वहां उसके आगे वे पंखधारी उतरे। उसने उन्हें पृथ्वी पर उतरते देखा और अपनी सखियों के बीच में बैठे हुए उनके अत्यन्त अद्भुत रूप को देखा। सखियां खिलवाड़ और किलोल के लिए हंसों को पकड़ने की चेष्टा करने लगी। हंस फड़फड़ा कर बाग में इधर उधर भागने लगे। हर एक लड़की धीरे धीरे हंस के

पीछे दौड़ती थी। और दमयन्ती भी हंसती हुई एक हंस के पीछे दौड़ी; यहां तक कि जब दमयन्ती हंस को पकड़ने ही वाली थी तो हंस ने चतुराई से उसके हाथ से बचकर उसको अभिवादन करते हुए मनुष्यों की वाणी में यह शब्द कहे।

Paraphrase At that the prince was glad to liberate (free) the humble swan that he had caught. The beautiful flock of the swans now flew direct, crying to Vidarbha where the princess lived At Vidarbha the swans flew down just before Damayanti. She saw them flying down smoothly to the ground. Seated in the midst of her maidens, she saw their beautiful bodies. For mere fun and laughter the maid servants of Damayanti began to run after the swans in order to catch them. The swans moved about quickly here and there in the garden. Walking on tiptoe, every maiden chose the particular swan she wanted to catch. In a mood of laughter, Damayanti also ran after the particular swan she desired to catch. When Damayanti was about to catch the swan which she was running after, the swan actively and cleverly slipped from her hands and spoke in human language, making an address to Damayanti.

"Lady dear ! Loveliest Damayanti ! Nala dwells
In near Nishadha: oh, a noble prince,
Not to be matched of men; an Aswin he,
For goodliness. Incomparable maid !
Wert thou but wife to that surpassing chief
Rich would the fruit grow from such lordly birth,
Such peerless beauty. Slender-waisted one,
Gods, men, and Gandharvas have we beheld,
But never none among them like to him.
As thou art pearl of princesses, so he
Is crown of princes; happy would it fall,
One such perfection should another wed"
And when she heard that bird, (O King of Men !)
The princess answered: "Go, dear swan, and tell,
This same to Nala;" and the egg born said,
"I go" and flew, and the Prince of all.

Substance in English The swan told Damayanti that just as she was matchless among madidens, similarly Nala was peerless among princes and that the union of such a couple would be very happy. Hearing this, Damayanti asked the swan to tell the same to Nala.

Meanings Not to be matched of man—matchless among men मानवों में अतुल्य । Incomparable इन्काम्पैरेबल—matchless अतुल्य, बेजोड़ । Surpassing सरपासिंग—Excellent, superior, noble उच्च, दूसरों से बढ़कर । Fruit फ्रूट—consequence, result, फल, परिणाम । Slender-waisted स्लेन्डर वेस्टेड—having a thin waist, beautiful पतली कमर वाली, सुन्दरी । Crown sovereign सॉवरेन—chief, monarch राजा, सम्राट । Egg-born—This is used for the swan that, like other birds, was born of an egg अण्डज अर्थात् हंस ।

हिन्दी रूपान्तर प्रिय देवी ! सुन्दरतम दमयन्ती ! पास के निषध देश में नल नाम के राजा रहते हैं । वह मनुष्यों में अतुल्य है । उनका रूप अश्विनी कुमार के समान है । हे अतुल्य कुमारी, यदि तुम उस श्रेष्ठ राजकुमार की स्त्री हो जाओ तो तुम्हारा उच्च कुल का जन्म सफल और तुम्हारी अनुपम सुन्दरता सार्थक हो जाये । हे पतली कमर वाली (अर्थात् हे सुन्दरी), हमने देवताओं, मानवों और गन्धर्वों को देखा है, परन्तु उनमें कोई भी तो नल जैसे अपूर्व रूप का नहीं देखा । जैसे तुम राजकुमारियों में रत्न हो वैसे ही नल राजकुमारों में मुकुट है; अर्थात् उनमें श्रेष्ठ है । यदि एक ऐसी सुन्दरी स्त्री का एक ऐसे सुन्दर पुरुष से विवाह हो जाये तो यह बड़ी अच्छी बात है । राजन्, हंस की यह बात सुनने पर राजकुमारी ने उत्तर दिया-हे प्रिय हंस, नल के पास जाकर भी यही बात कहो । और हंस यह कहकर कि मै जाता हूँ, उड़ गया और राजकुमार से सब बातें कह सुनाई ।

Paraphrase Addressing Damayanti affectionately and calling her the most beautiful princess, the swan said, "Nala lives in the country of Nishadha which is

very near. He is a surprisingly noble and matchless prince. He is as good-looking as the Aswini-Kumars. O peerless Princess, if you became the wife of that excellent prince, your noble birth and your matchless beauty will bear a very rich fruit. O thin waisted Damayanti. we have seen gods, men and Gandharvas but none among them is as handsome as Nala. Just as you are a cultured and accomplished princess. Similarly Nala is the prince of princes. It will be something very happy if a perfect woman like you should marry a perfect man like Nala." And (O Yudhishthra) when Damayanti heard the swan saying so, she asked him affectionately to go and tell the same thing to Nala. At this the swan said that he was ready to go. And he flew and told the Prince of everything.

But Damayanti, having heard the bird,
Lived fancy free no more; by Nala's side
Her soul dwelt, while she sat at home distraught
Mournful and wan, sighing the hours away,
With eyes upcast, and passion laden looks;
So that eftsoon, her libs failed and her mind—
With love o'er weighted -- found no rest in sleep,
No grace in company, no joy at feasts.
Nor night nor day brought peace; always she heaved
Sigh upon sigh, till all her maidens knew—
By glance and mien and moan—how changed she was
Her own sweet self no more.

Substance in English Having heard so much of Nala's nobility and beauty, Damayanti became love-sick She lost her mental peace and became melancholy (sad) and pale. Seeing this her maidens knew that she was in love with Nala.

Meanings Lived fancy-free no more—was no longer free from love, began to love प्रेम से मुक्त नहीं रह गई. अर्थात् प्रेम करने लगी। Distrau-

ght डिस्ट्राट— distressed, confused, perplexed परेशान, घबड़ाई हुई । Wan वॉन—pale, पीला । Sighing the hours away-passing her time by expressing through sighs her great love for Nala आह भर-भर कर समय बिताते हुए । Upcast—thrown upward ऊपर किये हुए । Passion-laden पैशन-लेडन—full of great love प्रेम भरी । Eftsoon ऐफ्टसून्स— soon afterward इसके पश्चात् शीघ्र ही । With love over-weighted—full of love more than she could bear आवश्यकता से अधिक आसक्त होने के कारण । Mien मीन—appear-ance चाल-ढाल, ढंग । Moan मोन—a low sound of grief or pain सिसकी । Her sweet self no more—She was not as pleasant, fresh, happy and cheerful as she was before उसमें पहले जैसी मनोहरता, ताजगी और प्रसन्नता नहीं थी ।

हिन्दी रूपान्तर परन्तु हंस की यह बात सुनकर दमयन्ती के हृदय में अनुराग उत्पन्न हो गया । उसका दिल तो नल के पास था जब कि वह परेशान, मलिन और दुबली घर पर बैठी थी और उसकी चितवन काम-वासना से पूर्ण थी । फल यह हुआ कि शीघ्र ही उसके अंग-प्रत्यंग शिथिल हो गए और हृदय में प्रेम के प्राधान्य के कारण उसे चैन न सोने में मिलता था, न दूसरों के साथ उठने-बैठने में उसे आकर्षण रह गया, और न दावतों अर्थात् खाने पीने में उसे आनन्द आता था । उसे न रात्री में और न दिन में कोई शान्ति थी, वह हर समय आहें भरती थी यहां तक कि उसकी चितवन, चाल-ढाल और उदासी को देखकर उसकी सखियां यह समझ गई कि उसमें कितना परिवर्तन आ गया है और उसमें अपनी पहली जैसी प्रसन्नता और ताजगी नहीं है ।

Paraphrase But having heard the swan, Damayanti was no longer free from the passion of love. In heart and spirit she was always with Nala, while (in body) she was in her palace, distressed, sad and growing pale.

She was passing her days and nights in sighs and she looked up with eyes full of passion. The result was that soon afterward her hands and feet failed to function well and her mind was overwhelmed with the passion of love. She lost all mental peace with the result that she could find no rest in sleep, no charm in society and no delight at banquet. Day in and day out she sighed and sighed so that her maidens came to know from her looks, her bearing and her grief that she was greatly changed and was no longer as sweet as she used to be.

Then to the King they told how Damayanti loved the Prince.
Which thing when Bhima from her maidens heard,
Deep pondering for his child what should be done,
And why the Princess was beside herself,
That lord of lands preceived his daughter grown,
And knew that for her high Swayamvara
The time was come.

Substance in English When the king heard from the maidens that Damayanti had fallen in love with Nala and when he saw her grown, he decided to hold her swayamvara.

Meanings Pondering पॉण्डरिंग—thinking सोच विचार करते हुए। Perceived परसीव्ड—saw, noticed, observed देखा।

हिन्दी रूपान्तर तब उन्होंने राजा से वतलाया कि किस प्रकार दमयन्ती राजकुमार नल पर आसक्त है। और जब भीम ने दमयन्ती की सखियों से यह बात सुनी, तो भारी सोच विचार करते हुए कि उन्हें अपनी पुत्री के लिए क्या करना चाहिए और क्यों वह अपने आपे में नहीं है, उन्होंने अपनी पुत्री को जवान होते देखा और वह जान गये कि अब उसके महान् स्वयम्वर का समय आ गया है।

Paraphrase The maidens then told the king that Damayanti was in great love with prince

Nala. Hearing this from her maidens. king Bhima was deep in thought as to what he should do for his daughter, and why his daughter was no longer as happy and fresh as before, The great king now realised that his daugter had attained her marriageable age and that therefore it was right time to hold her swayamvara.

So, to the Rajas all
The King sent word:"Ye Lords of Earth, attend
Of Damayanti the Swayamvara,
And when these learned of her Swayamvara,
Obeying Bhima, to his court they thronged,—
Elephants, horses, cars—over the land
In full files wending, bearing flags and wreaths
Of countless hues, with gallant companies
Of fighting men. And those high-hearted chiefs
The strong-armed King welcomed with worship fair,
As fitted each, and led them to their seats.

Substance in English Hearing of the swayamvara of Damayanti, the kings of different countries came to Bhima's capital in all their glory. The king warmly received them and offered them seats.

Meanings Word वर्ड–message सन्देश, समाचार। Attend अटेण्ड—be present at उपस्थित होना। Obeying—carrying out the orders आज्ञा पालन करते हुए। Thronged थ्रांग्ड–crowded together (की) भीड़ लग गई। Wending वेंडिंग—going, passing जाते हुए। Bearing—carrying लिए हुए। Wreaths रीथ्स—garlands, मालाएं। Countless काउण्टलेस—numberless असंख्य, अगणित। Hues ह्यूज—colours रंग। Companies कम्पनीज—subdivisions of a regiment सैन्य दल के विभाग। High-hearted—with the heart full of courage, spirited साहसी, हौसलेमन्द।

हिन्दी रूपान्तर अतः महाराज भीम ने सब राजाओं के पास यह खबर भेजी कि हे भूपतियों, आप दमयन्ती के स्वयम्वर में आयें। और जब इन राजाओं ने स्वयम्वर की खबर सुनी तो भीम के आदेशानुसार वे भारी संख्या में उसके दरबार में पहुंचे। वे पृथ्वी के ऊपर को हाथियों, घोड़ों और रथों में झण्डे और अगणित रंगों की मालायें लिए तथा वीर सैनिकों के जत्थों के साथ पंक्ति बांधे चल रहे थे और महाबाहु राजा ने उन अत्यन्त प्रभावशाली नरपतियों का यथा योग्य सुसम्मानपूर्ण स्वागत किया और उन्हें पधारने के लिए आसन दिए।

Paraphrase. Hence king Bhima sent a message to all the kings of the world to attend the swayamvara of Damayanti. And when the kings came to know of Damayanti s swayamvara, they obyed Bhima and gathered at his court in a large number. They had with them a complete paraphernalia of elephant, horses and cars. They were going in well-arranged lines, carrying with them their flags and garlands of innumerable colours. They had with them small but brave regiments of martial people. ·And the powerful king Bhima received those spirited kings with all respect and regard befitting eaeh of them and provided them all with seats.

Now at that hour there passed towards Indra's heaven,
Thither from earth ascending, those twain saints,
The wise, the pure, the mighty-minded ones
The self-restrained,—Narad and Parvata.
The mansion of the Sovereign of the gods
In honour entered they; and he, the Lord
Of clouds, dread Indra, softly them salutes
Inquiring of their weal, and of the world
Wherethrough their name was famous, how it fared
Then Narad, "Well is it, Lord of gods,
With us and with our world; and well with those
Who rule the peoples, O thou King in Heaven."

Substance in English At that time two sages; Narad and Parvata went to Indra who asked them how it was with them and their world. Narad replied that all was well with them, with their world and with kings of the world.

Meanings Ascending ऐसेंडिंग—going up, rising चढ़ते हुए, ऊपर जाते हुए। Twain ट्वेन—two दो। Mighty-minded—having great ideas and thoughts उच्च विचारों के। Self-restrained सेल्फ-रेस्ट्रेण्ड —self-controlled आत्म-संयमी। Softly सॉफ्टली—humbly submissively, modestly, gently, mildly नम्रता से। Salutes सैल्यूटस—greets, welcomes, hails, honours प्रतिष्ठा करता है, प्रणाम करता है, स्वागत करता है। Weal वील—welfare, happiness सुख, कुशल। Where through—through which जिसमें।

हिन्दी रूपान्तर उसी समय नारद और पर्वत नाम के दो बुद्धिमान शुद्ध हृदय, महाप्राज्ञ और आत्म-संयमी ऋषि भूमि के ऊपर से विचरते हुए देवलोक में पहुंचे। उन्होंने देवताओं के राजा अर्थात् इन्द्र के घर में प्रतिष्ठा पूर्वक प्रवेश किया। और मेघों के स्वामी आतंकित करने वाले इन्द्र ने उनको नम्रता से प्रणाम किया और कुशल प्रश्न किया तथा उनसे पूछा कि संसार का जिसमें कि उनका नाम प्रसिद्ध है कैसा हाल है। इस पर नारद ने कहा कि हे देवताओं के स्वामी, हमारा और हमारे संसार का अच्छा हाल हैं और ऐ देवलोक के राजा, मनुष्य लोक के राजा भी कुशल-पूर्वक हैं।

Paraphrase Now at that time there went up from the earth towards the heaven of Indra two saints named Narad and Parvata. They were wise, pure-hearted, noble-minded and self-controlled. They entered the palace of Indra and were warmly welcomed. Indra who exercises a great control and authority over the clouds and who is greatly feared humbly complimented them. Asking about their welfare he desired to know how things were going with the

world all over which he was so very well-known. In reply Narad told Indra, it was all well with them and the world they lived in. Addressing Indra, he added that the kings of the world were also all right.

But he that slew the Demons spake again:
"The princes of the earth, just-minded, brave,
Those who, in battle fearing not to fall,
See death on the descending blade, and charge
Full front aganist it, turning not their face,
Theirs is this realm eternal, as to me
The cow of plenty, Kamadhok, belongs,
Where be my Kshatriya warrior ? Wherefore now
See I none coming of those slaughtered lords,
Chiefs of mankind, our always honoured guests ?"

Substance in English Indra asked Narad why the brave Kshatriya kings were no longer coming to heaven.

Meanings Slew स्ल्यू—killed वध किया। Demons डिमन्स—devils असुरों, दानवों। He that slew the Demons—Indra who killed Vala and Vritra, the two wicked demons वह जिसने वल और वृत्र नाम के असुरों का संहार किया अर्थात् इन्द्र। Just-minded—noble, justice-loving धर्मात्मा, पुण्यात्मा। Descending डीसेन्डिग—attacking, falling upon आक्रमण करती हुई। Charge चार्ज—attack, fall upon, rush upon धावा करना, आक्रमण करना। Turning not their face—not running away from the battle-field युद्ध-क्षेत्र से विमुख न होकर। Realm रेल्म—kingdom राज्य। Eternal इटरनल—everlasting नित्य। Be—are live, exist हैं, रहते हैं। Wherefore—for which reason, why किस कारण से, क्यों। Slaughtered स्लॉटर्ड—killed संहार

किए गये। **mankind** मैनकाइण्ड—**human, beings** मनुष्य जाति।

हिन्दी रूपान्तर परन्तु असुरों का संहार करने वाले अर्थात् राजा इन्द्र ने पुनः यह शब्द कहे—पृथ्वी के वे धर्मात्मा और वीर राजा जो मृत्यु का भय न करके तलवार का प्रहार खा कर मरते हैं, और संग्राम से विमुख न होकर पूरे जोर से आक्रमण करते हैं, यह सनातन राज्य उन्हीं का है। जिस प्रकार कि सब कुछ देने वाली कामधेनु मेरी है। वे मेरे क्षत्रिय सैनिक कहां है ? मैं उन वध किये हुए राजाओं, मनुष्य जाति के उन प्रमुख पुरुषों को अपने उन प्रतिष्ठित अतिथियों को अब यहाँ आते हुये क्यों नहीं देखता हूँ ?

Paraphrase But the slayer of the Demons again said, 'The justice-loving and brave princess of the earth who are not afraid of dying on the battle-field and who, even though they are in danger of death due to swords ready to strike, attack with all their vigour and do not run away from the battle-field have a claim to come to and live in the eternal kingdom of heaven after their heroic death in the same way as I own Kamadhenu which brings plenty and prosperity by granting all wishes and desires. Where are these Kshatriya war-like people ? These Kshatriyas are kings of men and are always honoured in heaven as our guests. But why is that I see none of these kings killed in battle coming to heaven here ?'

And unto Indra Narad gave reply:
"King of the Air ! no wars are waged below,
None fall in fight, to enter here. The Lord
of high Vidarbha hath a daughter, famed
For loveliness beyond all earthly maids,
The Princess Damayanti, far-renowned.
Of her, dread Sakra ! the Swayamvara
Shall soon befall, and thither now repair
The kings and princess of all lands, to woo-
Each for himself—this pearl of womanhood.

For oh, thou Slayer of the Demons, all
Desire the maid."

Substance in English Narad told Indra that the Kshatriya kings had all gone to attend the swayamvara of peerless Damayanti. Hence there were no wars and none fell in battle to enter heaven.

Meanings Waged वेज्ड—fought, carried on लड़ी जा रही। Below—on the earth भूमि पर। Fall—die मृत्यु को प्राप्त होना। Hath हैथ—has रखता है (It is old form of 'has'.)। Famed फेम्ड—famous, well-known प्रसिद्ध। Beyond बियॉण्ड—above, more than ऊपर, बढ़कर। Befall बि-फॉल—happen, take place होना ! Repair री-पेयर—go जाना। Woo वू—to ask, to marry प्रेम दिखाना, विवाह की प्रार्थना करना। Pearl of womanhood— Damayanti has here been called the pearl of womanhood, because she possessed all the qualities of beauty, modesty, etc. which an ideal woman should have नारियों में रत्न। Slayer स्लेयर—killer, destroyer संहारक।

हिन्दी अनुवाद और नारद ने इन्द्र को उत्तर दिया कि हे वायु के राजा ! पृथ्वी पर कोई युद्ध नहीं हो रहे हैं जिससे न कोई मरता है और न यहां आता है। महान विदर्भ देश के राजा के दमयन्ती नाम की एक राजकुमारी है जो अपने रूप और लावण्य में पृथ्वी मण्डल की सब स्त्रियों में बढ़ी चढ़ी है और दूर दूर प्रसिद्ध है। हे हृदय में आतंक उत्पन्न कर देने वाले शक्र ! शीघ्र ही उसका स्वयम्वर होगा। उसी त्रिभुवन सुन्दरी स्त्री को प्राप्त करने के लिए सब देशों के राजा और राजकुमार वहां पर जा रहे हैं, क्योंकि हे राक्षसों का संहार करने वाले, सब लोग उस कुमारी को प्राप्त करने की इच्छा रखते हैं।

Paraphrase Calling Indra as King of the Air, Narad replied saying, "No wars are now fought

on the earth. No Kshatriya king dies on the battle-field and hence none comes to heaven. The king of the great country of Vidarbha has a daughter who is more famous for her beauty than any maiden of the earth. Her name is Damayanti and she is famous far and wide. O awe-inspiring Sakra, her swayamvara is soon due and the kings and princes of all countries are going to the swayamvara to win each for himself, the hand of Damayanti who is an ideal woman. O Demons-killer, all are desirous of the hand of Damayanti."

Drew round, while Narad spake,
The Masters, th' Immortals, pressing in
With Agni and the Greatest, near the throne,
To listen to the speech of Narad,
Whom having heard, all cried delightedly,
"We, too, will go". Thereupon those high gods
With chariots, and heavenly retinues
Sped to Vidarbha, where the kings were met.
And Nala, knowing of this kingly tryst,
went thither joyous, heart full with the thought
of Damayanti.

Substance in English Hearing of Damayanti's swayamvara from Narad, all the 'Lokapalas' expressed their desire to attend the swayamvara. With this object they rode their chariots and along with their attendants started for Vidarbha. Nala also followed suit.

Meanings Drew ड्रू—Approached, came पास आ गये। Th' Immortals—the gods देवता। Pressing in—joining, pushing on, going forward मिल कर। Heavenly हेवेनली—living in heaven स्वर्गवासी। Retinues रेटिन्यूज—attendants, followers गणों नौकरों-चाकरों। Sped स्पेड–went quickly शीघ्रता से गए। Tryst ट्राइस्ट—meeting-place भेंट का स्थान। Heartfull with the thought of Damayanti—Desiring to marry Dama-

yanti दमयन्ती से विवाह की इच्छा करके।

हिन्दी रूपान्तर जिस समय नारद जी की यह बात चल रही। उस समय उनकी इस वातचीत को सुनने के लि अग्नि आदि लोकपाल इन्द्र के सिंहासन के पास आ गए। नारद जी की बा चीत को सुनकर वे सब प्रसन्नता से चिल्ला उठे कि हम भी स्वयम्वर में जायें अब वे महान देवता लोग अपने वाहनों और गणों सहित विदर्भ को चल दि जहाँ कि राजाओं का जमाव हो रहा था। राजाओं के इस जमाव का हा सुनकर नल भी हृदय में दमयन्ती के विवाह की आशा करके प्रसन्नतापूर्वक उ ओर को चल दिये।

Paraphrase While Narad was speaking, other gre gods viz. Varuna and Yama also join Agni and Indra and gathered near the throne to listen to wh Narad said. Having heared him the gods cried with pleasu that they would also go to attend the swayamvara. The gre gods, therefore, with all the paraphernalia of chariots and he venly attenantds went with all haste to Vidarbha where the kin had gathered. And when Nala learnt of this meeting of king he also went there greatly pleased, with his heart full of the id of marrying Damayanti.

Thus it chanced the gods
Beheld the Prince wending along his road,
Goodly of mien, as is the Lord of Love.
The World's Protectors saw him, like a sun
For splendour; and in very wonder, paused
Some time irresolute, so fair he was;
They in mid-sky their golden chariots stayed,
And through the clouds descending called to him
"Bho ! Nala of Nishadha ! Noblest Prince,
Be herald for us, bear our message now".

Substance in English On their way to the city of Vidarbh the gods saw Nala and were so ver much attracted by his peerless beau

that they came down to him on the earth and asked him to be their messenger.

Meanings Wending वेण्डिग–going, proceeding जाते हुए । Mien मीन—appearance, look सूरत, रूप । Paused पॉज्ड—stopped, रुक गये । Irresolute इररेजॉल्यूट—undecided, weak in purpose चकराया सा, अस्थिर, डांवाडोल । Descending डिसेंडिग—coming down उतर कर । Herald हेरल्ड—messenger दूत । Bear बेयर—carry, take ले जाम्रो ।

हिन्दी रूपान्तर ऐसा हुआ कि देवताओं ने कामदेव के समान रूपवान राजा नल को अपने मार्ग से जाते हुये देखा । संसार के पालकों अर्थात् देवताओं ने नल के सूर्य-सदृश तेज को देखा । नल का इतना सुन्दर रूप था कि देवता लोग भारी आश्चर्य में पड़ कर कुछ समय के लिए चकरा कर खड़े हो गए । अब देवताओं ने आकाश के मध्य में अपने सुनहरे विमानों को रोक लिया और आकाश से नीचे उतर कर नल से कहा—हे निषध-नरेश नल, हे सर्व-श्रेष्ठ राजकुमार, तुम हमारे दूत बनो और हमारे सन्देश को ले जाओ ।

Paraphrase Thus it so happened that the gods saw Prince Nala on his way to the swayamvara. He was as handsome as Cupid. The great gods who sustain the world saw Nala. He was as splendid as the sun. Indeed, he was so handsome that the gods were wonder-struck to see his fine features and stopped for a while, little knowiug what to do. Then they stopped their golden chariots in the middle of the sky, and calling Nala as the noblest Prince asked him to be their messenger to carry their message.

"Yea !" Nala made reply, "This will I do";
And then—palm into palm in reverence pressed
Asked: Shining Ones. Who are ye ? Unto whom,
And what words bearing, will ye that I go ?

Deign to instruct me what it is ye bid."
Thus the Prince spake and Indra answered him:
"Thou seest th' immortal gods. Indra am I.
And this is Agni, and the other here,
Varuna, Lord of Waters, and beyond,
Yama the king of death, who parteth souls
From mortal frames. To Damayanti go;
Tell our approach. Say this: "The world's dread Lord
Wishful to see thee, Come: desiring thee,—
Indra, Varuna, Agni, Yama all.

Substance in English Nala respectfully asked the gods wh[o] they were and what their message wa[s]. At this Indra replied that they were th[e] four Lokapals—Indra, Agni, Varuna and Yama. Indra the[n] asked Nala to bear to Damayanti the message that the Lok[a]palas had come with the desire to marry her.

Meanings Yea ये—yes, certainly, verily हां अवश्य। Palm पाम—the inner pa[rt] of the hand करतल, हथेली। Reverence रेव-रेन्स—grea[t] respect सम्मान सत्कार। Palm......pressed—folding hi[s] hands in respect, with folded hands हाथ जोड़ कर। Shining ones—the gods देवता। Ye यी—you तुम। Bea[ring] बेअरिंग—carrying, conveying ले जाते हुये। An[d] what.........go ?—And what message do you wan[t] to send through me ? and what is the message which you want to convey ? और कौनसा वह सन्देश है जि[से] तुम चाहते हो कि मैं लेकर जाऊं ? Degin डेन-Be humble, be kind झुकना, कृपा करना, नम्रता प्रगट करना। Instruct इन्सट्रक्ट—teach, direct, inform बतलाना। Bid—command, order आदेश देना। Parteth पारटेथ—parts, seperates अलग करता है

है। Frames (फ्रेम्स)=formes, bodies, शरीरों। Parteth souls... ....frames=destroys human bodies so that the souls depart; causes the death of human beings, आत्माओं को शरीरों से अलग कर देता है अर्थात् मृत्यु कर देता है। Wishful—full of wish, desirous, इच्छुक। Desiring thee=wishing to marry you, तुमसे विवाह की इच्छा करके।

हिन्दी रूपान्तर नल ने उत्तर दिया कि हां, मैं यह करूंगा। और इसके पश्चात् श्रद्धा से हाथ जोड़कर उसने पूछा कि हे देवताओं, आप कौन हैं और आप मुझे किसके पास और क्या सन्देश देकर भेजना चाहते हैं? कृपा करके आप मुझे बतलाइये कि आपका क्या आदेश है? राजा नल के ऐसा कहने पर इन्द्र ने उत्तर दिया कि तुम अमर देवताओं को देखते हो, अर्थात् हम सब देवता हैं। मैं इन्द्र हूँ और यह अग्नि हैं, और यह दूसरे वरुण देवता है जो जल के स्वामी हैं और वे रहे मृत्यु के देवता यम जो नश्वर शरीरों से आत्मा को अलग करते हैं अर्थात् प्राणियों का देहान्त करते हैं। तुम दमयन्ती के पास जाकर हमारे आगमन की खबर दो। दमयन्ती से ऐसा कहो कि इन्द्र, वरुण, अग्नि, यम सब के सब आतङ्कित कर देने वाले लोकपाल तुम्हें देखने की इच्छा से आये हैं और तुमसे विवाह करना चाहते हैं।

Paraphrase In reply Nala said, "yes, I will do it". Then with folded hands Nala asked the gods who they were, to whom they wanted him to go and what was the message they wanted him to carry. He respectfully asked them what was their order for him. When the Prince spoke in this way, Indra said in reply, "You see the gods who never die. I am Indra. This is a Agni. Here is Veruna who exercises power over the waters. And there is Yama, the lord of death, who separates souls from bodies. Inform her that all the awe-inspiring gods of the world viz. Indra, Varuna, Agni and Yama are coming desirous to see you and wish to win your hand.

"Choose of these powers of which thou wilt be given".

But Nala, hearing that, joined palms again,
And cried, "Ah, send me not, with one accord
For this, most mighty Gods ! How should a man
Sue for another, being suitor too ? lover
How bear such errand ? Have compassion, Gods!
Then spake they. "Yet thou saidst, This shall I do
Nishadha's Prince ! and wilt thou do it not,
For swearing faith ? Nay, but depart and soon !"
So bid, but lingering yet again, he said:
"Well guarded are the gates; how shall I find
Speech with her ?" "Thou shalt find," Indra replie

Substance in English Nala requested the gods not to m him their messenger, for he himself a suitor for Damayanti. But the g asked him not to forget his promise. Nala again placed difficulty before the gods saying that it was not possible him to enter the mansions of Damayanti which were so guarded. But Indra assured him that he would be able enter them.

Meanings Joined palms=folded his han as a mark of respect. With o accord=unanimously, all agreeing सर्व सम्मति से। S (स्यू)=to seek after, to try to win प्रेम दर्शाना, चाह Suitor (स्यूटर)=lover, विवाहार्थी। Bear (बेयर)=carry जाना। Errand (एरेण्ड)=message, संदेश, समाचार। Compa ion (कॉम्पैशन)=pity, sympathy, fellow-feeling, दया, तर Swearing (स्वेअरिङ्ग)=taking an oath, सौगन्ध खाकर। F swearing faith=Having sincerely taken an oath th you would do it, ईमानदारी से कसम खाकर। Lingeri (लिंगरिंग)=hesitating, delaying, सोच विचार करते हुए। Ho shall I find speech with her ?=How shall I en the gates and be able to bear your message

Damayanti ? मैं किस प्रकार रनिवास में प्रवेश करके दमयन्ती को आपका सन्देश दे सकूँगा ?

हिन्दी रूपान्तर

इन शक्तिमान देवताओं में से जिसे भी तुम चाहती हो अपना पति चुन लो। नल ने यह सुनकर पुनः हाथ जोड़कर कहा—हे अत्यन्त शक्तिनान देवताओं, आप एक संम्मति करके मुझे इस कार्य के लिये न भेजिये। एक पुरुष जो किसी स्त्री से स्वयं विवाह करना चाहता हैं, वह उसी स्त्री से किसी दूसरे पुरुष के विवाह की कैसे कोशिश कर सकता है और कैसे वह इस प्रकार का सन्देश ले जा सकता है ? हे देवताओं, आप मुझ पर दया करें।

इस पर देवताओं ने कहा कि हे निषध-नरेश, अभी तो तुमने कहा था कि मैं इस कार्य को करूँगा। तुम पहले सौगन्ध खाकर अब क्यों मुकरते हो ? नहीं, नहीं, तुम तुरन्त रवाना हो जाओ।

ऐसी आज्ञा पाकर, पर फिर सोच विचार करके उसने कहा कि वहाँ फाटकों पर पूरे जोर का पहरा रहता है। मैं उससे अर्थात् दमयन्ती से किस प्रकार वार्ता कर सकूँगा ?

Paraphaase

Indra asked Nala to convey to Damsa yanti the message that she should choo anyone of the gods whom she liked. But hearing that Nala folded his hands and asked the most powerful gods not to agree to send him for such a purpose, for it was not possible for a suitor to sue for another. He could not understand how to convey such a message. He therefore, asked the gods to take pity on him. But the gods said. "O prince of Nishadha, just now you said that you would do it. And now having taken an oath to be true to your word, will you not keep that word ? No, get ready to go as soon as possible". Thoughhe was thus ordered, yet again he asked with some hesitation how he would be able to speak to Damayanti when the gates of her palace are so strictly watched. Indra replied that he would be able to do it.

And, lo ! upon that word Nala was brought
To Damayanti's chamber. There he saw

Vidarbha's glory, sitting 'mid her maids,
In majesty and grace surpassing all;
So exquisite, so delicate of form,
Waist so fine-turned, such limbs, such lighted eyes,
The moon hath meaner radiance than she.
Love at the sight of that soft smiling face
Sprang to full passion, while he stood and gazed.
Yet, faith and duty urging, he restrained
His beating heart: but when those beauteous maid
Spied Nala, from their cushions they uprose,
Startled to see a man, yet startled more
Because he showed so heavenly bright and fair.
In wondering pleasure each saluted him,
Uttering no sound, but murmuring to themselves;
"Aho ! the grace of him; aho ! the brilliance;
Aho ! what glorious strength lives in his limbs !
What is he ? "Is he God, Gandharva, Yaksha"?
But this unspoken, for they dared not breathe
One syllable, all standing shyly there
To see him, and to see his youth so sweet.

Substance in English At once Nala found himself in the pala of Damayanti. Her unparalleled beau filled him with a passion for her, so th he only stood and gazed. But in order to be true to the god he suppressed his love And at the bright end beautif appearance of Nala, all the maidens were beside themselves wit wonder and joy. They could not utter a single word, but on stood shyly.

Meanings Lo ! (लो)=look, देखो। Upon tha word=as soon as Indra spok that word, ज्योंही इन्द्र ने यह बात कही। Maids=unmarrie women, कुमारियां, सखियां। Grace (ग्रेस)=beauty, charm सौंदर्य। Surpassing all=superior to all, सबसे बढ़ कर Exquisite (एक्सक्विज़िट)=very fine, excellent, उत्तम, उत्कृष्ट।

Delicate (डेलीकेट)=fine, nice, tender, कोमल, सुकुमार। Fine-turned=well shaped , सुन्दर आकार की। Meaner (मीनर)=smaller, less, कम, थोड़ी। Radiance (रेडिऐन्स)= brightness, दीप्ति, ज्योति, प्रभा। The moon............than she=The moon does not look so bright and beautiful as she, चन्द्रमा की छटा भी उससे कम है। Sprang (स्प्रंग)= arose, grew, प्रगट हुआ, उग निकला। Passion (पैशन)=eager, desire, strong feeling, लालसा, चाव, आवेग। Gazed (गेज्ड)= stared, looked steadily or fixedly, टकटकी बाँधकर देखा। Urging (अर्जिङ्ग)=inspiring, उकसाते हुए, प्रेरणा करते हुए। Restrained (रेस्ट्रेण्ड)=held fast, checked, forbade, रोका। His beating heart=his heart was throubbing on account of the great love which Damayanti's brightness and beauty caused in him. Spied (स्पाइड)=saw, noticed, देखा। Uprose=got up, stood up, खड़ी हो गई। Startled (स्टारटल्ड)=surprised, astonished, आश्चर्य में पड़ गई। Heavenly bright=his brightness could not be found anywhere on the earth, अलौकिक छटा का। In wondering pleasure=with a feeling of delight mixed with astonishment, आश्चर्य और प्रसन्नता की भावना से। Saluted (सेल्यूटेड)=greeted, honoured, प्रणाम किया। What glorious........ limbs !=How splendid and powerful his body is ! उसका शरीर कितना छटापूर्ण और बलवान है ! Breathe (ब्रीद)=utter softly, चुपके से कहना। Syllable (सिलेबिल)=a word or part of a word forming one voice, शब्द या शब्दांश। Shyly (शाइली)=bashfully, reservedly, सङ्कोच से, लजीले ढङ्ग से।

हिन्दी रूपान्तर

और देखो ! उस बात के कहते ही अर्थात् इन्द्र के ऐसा कहते ही नल दमयन्ती के भवन में पहुँच

गये। वहां उसने देखा कि विदर्भ की सुन्दरी राजकुमारी अपनी सखियों के बीच में विराजमान है, तेज और सौंदर्य में वह उन सबसे बढ़कर हैं। वह इतनी सुन्दरी, इतनी सुकुमारी, ऐसी पतली कमर वाली, ऐसे अंग-प्रत्यङ्ग तथा चमकीली आँखों वाली है कि उसकी कान्यि के सामने चन्द्रमा की प्रभा भी मलिन है उसके उस मृदु तथा मुस्कराते केहरे को देख नल के हृदय में प्रेम की प्रबल इच्छा जग उठी, और वह खड़े-खड़े टकटकी बाँध कर देखते रहे। फिर भी विश्वास और कर्त्तव्य की प्रेरणा से उन्होंने अपने धड़कते हुए दिल को रोके रखा; परन्तु जब उन सुन्दरी सखियों ने नल को देखा तो इस आश्चर्य से कि वहाँ आदमी कैसे आ गया वे अपने आसानों से उंठ खड़ी हुईं; किन्तु अधिक आश्चर्य तो उन्हें इस बात का था कि नल में अलौकिक तेज और सौंदर्य दिखाई पड़ता था। विस्मय पूर्ण प्रसन्नता से प्रत्येक सखी ने नल को प्रणाम किया। कोई भी सखी एक भी शब्द न बोल सकी, परन्तु वे सब अपने मन ही मन में धीमें २ कह रही थीं कि आह कितना उसका सौंदर्य है! आह, कितनी उसकी कांति है! आह, कितने सुन्दर और शक्तिशाली उसके अंग-प्रत्यंग हैं! यह कौन पुरुष है क्या यह कोई देवता है, या गंधर्व है या यक्ष है? पर किसी के मुँह से शब्द न निकला, क्योंकि उनमें एक भी शब्द कहने की हिम्मत न हुई। वे सब वहाँ लजीले ढंग से खड़ी रह गईं।

Paraphaase And the wonder was that as soon as Indra spoke these words Nala found himself in Damayanti's chamber. There he saw Vidarbha'a beautiful princess sitting in the midst of her maid-servants. In pomp and beauty she outdid them all. She was very beautiful. Her body was so tender, her waist was so delicately made, her limbs were so beautiful and her eyes were so full of lustre that even the moon did not look so bright and beautiful as she. While she stood and stared at the delicate and cheerful face of the princess, the passion of love arose to its highest pitch in his heart. Yet he did not forget the claims and considerations of faith and duty, and checked his throbbing heart. But when the beautiful maidens saw Nala, they got up from their soft seats. They were astonished to see how a man could get into the chamber of the Princess. But their amazement was still greater because he appeared to be uncommonly bright and beautiful.

With a mingled feeling of wonder and pleasure each maiden greeted him, making no loud sound, but speaking to themsslves in a low, slow, soft and subdued tone, "His handsomeness is indescribable; his lustre is remarkable, his limbs are very beautiful and strong. What is his status in society ? Does he belong to the class of gods or Gandharvas or Yakshas ?" But they did not speak this out, for they did not venture to speak a single word. They were all standing there bashfully to see how handsome a young man he was.

Yet softly glancing back to his soft glance,
The Princess, presently, with fluttering breath,
Accosted Nala, saying: "Fairest Prince,
Who by thy faultless from hath filled my heart
With sudden joy, coming as come the gods,
Unstayed, I crave to know thee, who thou art;
How didst thou enter ? How wert thou unseen ?
Our palace is close-guarded and the King
Hath issued mandates stern.

Substance in English Damayanti told Nala that she was very pleased to see his beautiful person. She asked him who he was and how he had entered the closely guarded palace unseen like gods.

Meanings Glancing back......glance=looking at him in a pleasing manner, मृदुता से उसकी ओर देखकर। With fluttering breath=breathing in an agitated manner, with excited heart, उत्तेजित हृदय से। Accosted (एकॉस्टेड)=spoke first to, addressed, पहले बोली, टोका। Unstayed=unchecked, unstopped बिना रुके। Crave (क्रेव)=desire eagerly, beg, इच्छा करना, प्रार्थना करना। Issued (इश्यूड)=sent out, circulated, प्रचलित किये, दिये। Mandates (मैंडेट्स)=orders, commands, आदेश। Stern=strict, harsh, कड़ा।

हिन्दी रूपान्तर तथापि मृदुता से उसकी ओर देखकर राजकुमारी ने झट धड़कते हुए हृदय से नल से कहा कि हे सुन्दरसम राजकुमार, आपने अपने सुन्दर रूप से मेरे हृदय को यकायक हर्षित कर दिया है। आप यहाँ देवताओं की तरह बिना रुके चले आये। मैं आपको जानना चाहती हूँ कि आप कौन हैं ? किस प्रकार से आपने यहाँ प्रवेश किया और किस प्रकार आते हुए दिखाई न पड़े जबकि राजा के कड़े आदेश यह हैं कि भवन पर कड़ा चौकी-पहरा रहे।

Paraphrase Yet exchanging tender and loving glances with Nala, the Princess with her beating heart soon addressed herself to Nala, saying, 'Most handsome Prince, by your perfectly beautiful body you have filled my heart with unexpected joy. You have come unhindered like the gods. I long to know who you are ? How did you enter here and how did you remain unnoticed when due to the strict orders of the king our palace is guarded very closely ?"

Tenderly spake The Prince, replying to those tender words:

'Most lovely ! I am Nala. I am come
A herald of the gods unto thee here.
The gods desire thee, the immortal Four,—
Indra, Varuna, Yama, Agni, Choose,
O Brightest ! one from these to be thy lord.
By their help is it I have entered in
Unseen; none could behold me at thy gates,
Nor stay me, passing; and to speak their will
They sent me, fairest one and best. Do thou,
Knowing the message judge as seemeth well.

Substance in English Nala gently told Damayanti that he was Nala and that he had come to her with the message that the gods wanted to marry her. He also told her that it was with the help of the gods that he had entered her palace unseen.

Meanings Tenderly (टेण्डरली)=Softly, gently, mildly मृदुता से, भद्रता से। Herald (हैरैल्ड)=messenger, दूत। Desire thee=want to marry you, तुमसे विवाह करना चाहते हैं।

हिन्दी रूपान्तर राजकुमार नल ने दमयन्ती के उन मृदुतापूर्ण शब्दों का मृदुता से उत्तर देते हुए कहा, हे अत्यन्त सुशीले ! मैं नल हूं। मैं तुम्हारे पास देवताओं का दूत बनकर आया हूं। इन्द्र, वरुण, यम और अग्नि ये चारों लोकपाल तुम्हें प्राप्त करने की इच्छा करते हैं। हे शोभने ! तुम इनमें से किसी को अपना पति चुन लो। इन्हीं लोगों की सहायता से मैंने यहां पर अदृष्ट प्रवेश किया है। द्वारों में को आते हुए न मुझे कोई देख सका और न रोक सका। हे सुन्दरतमा ! और भद्रतमा ! अपनी इच्छा तुम से कह देने के लिए ही उन्होंने मुझे भेजा है। अब इस सन्देश को पाकर जैसा तुम्हें उचित प्रतीत हो, वैसा करो।

Paraphrase Replying to the soft and gentle words of the Princess, the Prince gently said, "Most beautiful princess ! I am Nala I have come here to you as a messenger of the gods. The four great gods—Indra, V.runa, Yama and Agni—desire you O brightest princess, select one of these gods as your husband. It is with there help that I have got into your palace unnoticed. No one could either see me at your gates or stop me on my way. Fairest and best princess, they sent me to convey their wishes to yon. Now, knowing the message, do as you think proper.

She bowed her head, hearing the great gods named
And then divinely smiling, said to him
"Pledge thyself faithfully to me and I
Will seek, O Raja only how to pay
That debt with all I am, with all I have;
For I and mine are thine,—in full trust thine
Make me that promise, Prince. Thy gentle name—
Sung by the swan—first set my thoughts afire;

And for thy sake,—only for thee—sweet Lord,
The kings were summoned hither. If alas !
Fair Prince thou dost reject my sudden love,
So proffered, then must poison, flame, or flood,
Or knitted cord, be my sad remedy.

Substance in English Damayanti asked Nala to promise tha he would remain faithful to her, for sh had offered herself and her all to him Even the swayamvara itself was called for his sake. In case h did not accept her, she would end her life by resorting to fire, water, poison or hanging.

Meanings Bowed (बांउड)—bent in respect. प्रणाम करने में झुकाया । Divinely (डिवा-इनूली)—most beautifully, like a goddess, अलौकिक ढ़ंग से। Pledge (प्लेज)—to bind by promise, वचन देना । Trust (ट्रस्ट)—confidence, faith, विश्वास, भरोसा । Set my thoughts afire–excited or provoked my ideas, caused a keen passion or enthusiasm in my ideas, मेरे विचारों को उत्तेजित कर दिया या उत्साह से भर दिया । (The simple meaning is—made me love you, मेरे हृदय में तुम्हारे लिए प्रेम उत्पन्न कर दिया) । Sake—purpose, interest, account, उद्देश्य, हित, कारण । Summoned – called, निमन्त्रित किये गए । Proffered प्रॉफर्ड—offered, put forward, proposed, अर्पित कर दिया, भेंट किया गया, पेश किया गया । Knitted (निटेड)—formed into a knot, tied together, बँटी हुई, बुनी हुई । Cord (कॉर्ड)—a twisted string, a small rope. रस्सी, डोरी । Knitted cord —death by strangling, or hanging गला घोंट कर मर जाना। Remedy रेमेडी—cure, redress, relief, इलाज, उपाय ।

हिन्दी रूपान्तर महान देवताओं का नाम सुनकर वह नत-मस्तक हो गई और फिर बड़ी सुन्दर मुस्कान के साथ

उसने नल से कहा कि हे राजन आप ईमानहारी से मुझ से वचन-बद्ध हो जाइये और मैं अपका यह ऋण अपने तन, मन, प्राण और धन से चुकाने का प्रयत्न करूंगी क्योंकि मैं और मेरा सर्वस्व पूर्ण विश्वास के साथ आपका ही है। हे राजकुमार, मुझ से यह प्रतिज्ञा कीजिये, हंस द्वारा आपके शुभ नाम का यश-गान सुनकर मेरे विचार उत्साह से भर गये और हे नर-श्रेष्ठ, केवल आपके लिये ही राजा लोग यहाँ बुलाये गए हैं । हे सुन्दर राजकुमार, शोक है यदि आपने ही इस प्रकार अर्पण किये हुए मेरे आकस्मिक प्रेम को ठुकरा दिया तो मैं विष खाकर, आग में जल कर, पानी में डूब कर या फाँसी लगा कर अपने प्राण दे दूंगी ।

Paraphrase Hearing the names of the great gods the Princess bowed her head and then smiling like a goddess, she said to him, "O Raja, if you pledge yourself to me in good faith, I will try to find out ways and means how to repay that great kindness of yours with my person and possessions, for my body and belongings are in all sincerity yours O Prince, make a promise to be faithful to me. The high praise bestowed on you by the swan filled my heart with the passion of love. Handsome prince, it is for your sake that the kings were invitied to this place. Unhappily, if you do not accept the offer of my unexpected love, I will end my life by taking poison or by flinging myself into fire, or by drowning or by strangling myself. Such will be my sorrowful remedy

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So spake Vidarbha's Pride; and Nala said:
With gods so waiting—with the world's dread lords
Hastening to woo, canst thou desire a man ?
Bethink ! I unto these, that make and mar,
These all-wise ones, almighty, am like dust
Under their feet: lift thy heart to the height
Of what I bring. If mortal man offend
The most high gods, death is what springs of it.
Spare me to live, thou faultless lady ! Choose
Which of these excellent great gods thou wilt:
Wear the unstained robes ! bear on thy brows

The wreaths which never fade, of heavenly blooms
Be, as thou mayst, a goddess, and enjoy
Godlike delights ! Him who enfolds the earth,
Creating and consuming; Brightest Power
Hutasa, Eater of the Sacrifice,
What woman would not take ?
Or him whose rod
Herds all the generations forward still
On virtue's path, Red Yama, King of Death,
What woman would affront ? Or him, the all-good,
All-wise destroyer of the Demons, first
In heaven, Mahendra—who of womankind
Is there that would not wed ? Or, if thy mind
Incline, doubt not to choose Varuna; he
Is of these world protectors. From a heart
Full friendly cometh what I tell thee now."

Substance in English Nala described before Damayanti the various virtues and qualities of the four Lokapalas—Agni, Yama, Indra and Varuna. He said that so for as he was concerned, he was just like the dust under the feet of the gods. He, therefore, pressed and advised Damayanti to choose one of the gods as her husband.

Meanings Hastening (हेसनिङ्ग)=hurrying, going in haste, जल्दी आते हुए। Woo =to seek in marriage, to make love, विवाह की इच्छा करना, प्रेम प्रकट करना। Bethink (बिथींक)=consider, think, सोचो। Mar=undo, destroy, संहार करना, बिगाड़ना। ('Mar' is opposed to 'make,). All wise=All-knowing, wise in everything, सर्वज्ञानी। Almighty=all-powerful, omnipotent, सर्व-शक्ति-मान। Lift thy heart ....I bring =I have brought you the message that the gods have a love for you and are desirous to marry you. You should, therefore, select one of them as your

husband, मेरे संदेश के अनुसार देवताओं में से किसी को अपना पति स्वीकार कर लो। Offend (आफ्फेण्ड)=displease, make angry अप्रसन्न कर देना। Springs=issues, comes, arises; निकलती है, पैदा होती है। Spare (स्पेयर)=Save, give up, छोड़ना, बचाना। Wear=put on, पहनो। Unstained (अन्सटेण्ड)=not stained, spotless, clean, निर्मल। Brows (ब्राउज)=forehead, मस्तक। Wreaths (रीथ्स)=garlands, मालायें। Fade (फ़ेड)=die gradually, grow dim, कुम्हलाना, मुरझाना। Blooms=flowers, फूल। Thou mayst=you are able, it is possible for you, तुम हो सकती हो, तुम्हारे लिए सम्भव है। Consuming (कंस्यूमिङ्ग)=wasting away, destroying (by fire etc. प्रलय करते हुए। Rod=stick, डण्डा। Affront (एफ्रण्ट) =displease, insult, अप्रसन्न करना, तिरस्कार करना। Doubt not to choose=select without any hesitation, बिना किसी संदेह के चुन लो।

हिन्दी रूपान्तर

इस प्रकार दमयन्ती ने ये शब्द कहे जिस पर नल ने कहा—जब वे देवता जिनसे संसार भयभीत है इस प्रकार प्रतीक्षा कर रहे हैं और तुम से विवाह करने के लिये शीघ्रता से आ रहे हैं, फिर क्या तुम एक मनुष्य पर रीझ सकती हो? सोचो तो! मैं तो इन देवताओं के जोकि सृजन और संहार करते हैं जो कि पूर्ण बुद्धिमान तथा सर्व शक्तिशाली हैं, मैं तो इन चरणों की रज के समान हूं। तुम इनमें से किसी को अपना हृदय अर्पण करो। यदि नश्वर मनुष्य महान देवताओं को अप्रसन्न करता है तो इसका परिणाम मृत्यु होता है। हे सर्वाङ्ग सुन्दरी मुझे जीवित रहने दो। तुम इन महान देवों में से जिस किसी को चाहती हो उसे स्वीकार कर लो। देवताओं के सङ्ग निर्मल वस्त्र पहनो तथा अपने मस्तक पर अलौकिक फूलों की मालायें धारण करो जो कभी कुम्हलाती नहीं। तुम देव-पत्नी बनकर देवताओं जैसे आनन्द लो। पृथ्वी को धारण करने वाले तथा निर्माण और नष्ट करने वाले अग्नि देवता को, उस हुतासा को जो यज्ञ की बलि को स्वीकार

करता है, ऐसे देवताओं को कौन स्त्री अपना पति नहीं चुनेगी ? या जिसके दण्ड से भयभीत होकर सब प्राणी धर्म के मार्ग पर चलते हैं, ऐसे लाल मुखाकृति वाले यम को कौन स्त्री क्रोधित करना चाहेगी ? या जो भला ही भला है, जो पूर्ण बुद्धिमान है तथा दैत्यों का विनाश करने वाला है, जो स्वर्ग में प्रथम है ऐसे महेन्द्र से ऐसी कौन सी स्त्री है जो विवाह करने की इच्छा नहीं करेगी ? या यदि तुम्हारी प्रवृत्ति हो, तो बिना किसी संदेह के वरुण देवता को चुन लो। वह भी इन लोकपालों में से एक हैं। जो कुछ मैं अब तुम्हें बता रहा हूँ वह बात ऐसे हृदय से निकल रही है जिसमें मित्रता का भाव भरा है।

Paraphrase Thus spoke Damayanti of whose beauty the country of Vidarbha was proud. At this Nala said, "When the awe-inspiring and world-sustaining gods are waiting for you and have hurried up to win your hand, you should not desire to marry a man. Consider over it well. These gods create and destroy. They are all-knowing and all-powerful. As compared with them I am like the dust which they walk upon. Accept the message that I bring. If man who is subject to death displeases the most powerful gods, he is sure to meet his death as a result. Therefore, O paragon of beauty, let me live and select anyone of these very good and great gods that you like. Once you choose a god as your husband, you will wear clean clothes on your body and never-fading garlands of heavenly flowers on your forehead: You can easily become a goddess and enjoy devine delights: Every woman would like to have as her husband Agni who surrounds the earth, creates and destroys, has the brightest power and is known as Hutasa, because it accepts the sacrifice. Or no woman would displease Red Yama, King of Death who always urges generations of man to tread in the path of righteousness. Or there can be no woman who will not like to marry Indra who is wholly virtuous, all-knowing, Demons-killer and enjoys principal position in heaven and is also known as Mahendra: Or again if you like you should not hesitate to select Varuna as your husband, for he is also one of the sustainers of the world. I am telling you all this as your best friend

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Unto Nishadha's Prince the maid replied,—
Tears of distress dimming her lustrous eyes,—

"Humbly I reverence these mighty gods;
But thee I choose and thee I take for lord;
And this I vow!

Substance in English With all respect to the gods, I have decided to make you my husband.

Meanings Dimming=making dim, मन्द या धुंधला करते हुए। Lustrous (लस्ट्रस)=bright, shining, चमकीले, उज्ज्वल।

हिन्दी रूपान्तर शोक-पूर्ण आँसुओं से अपनी चमकीली आँखें भर कर कुमारी दमयन्ती ने निषध नरेश से कहा कि मैं इन शक्तिमान देवताओं का नम्रता पूर्वक आदर करती हूँ। परन्तु मैं तुम्हें चुनती हूँ और तुम्हें ही अपना पति स्वीकार करती हूँ और यही मेरा व्रत है।

Paraphrase With tears of sorrow making her bright eyes dim, the Princess repliedthe Prince of Nishadha that she politely respected those powerful gods; but that she had made up her mind to select him as her husband and she pledged herself to it.

With folded palms she stood,
And trembling lips, while his faint answer fell:
"Sent on such embassy, how shall I dare
Speak, sweetest Princess, for myself to thee?
Bound by my promise for the gods to sue,"
How can I be a suitor for myself?
Silence is here my duty; afterwards,
If I shall come, in mine own name, I'll come,
Mine own cause pleading. Ah, might that so be!"

Substance in English Nala said that since he had come as the messenger of the gods he was not in a position then to woo Damayanti for himself.

Meanings Faint (फेण्ट)=spoken in a low voice, धीमा, मन्द । Might that so be =I wished that it might happen, क्या अच्छा हो यदि ऐसा हो जाये ।

हिन्दी रूपान्तर दमयन्ती हाथ जोड़े खड़ी थी और उसके होंठ काँप रहे थे जब कि नल ने धीमे से उत्तर दिया: हे सुन्दरतमा राजकुमारी, जब मैं ऐसे कार्य के लिये अर्थात् देवताओं का दूत बनाकर भेजा गया हूं तो मैं तुमसे अपने लिये बोलने का साहस कैसे करूं ? जब मैं वचन बद्ध हूँ कि मैं देवताओं से तुम्हारा विवाह कराऊँ तो मैं स्वयं विवाहार्थी कैसे हो सकता हूँ ? यहाँ चुप रहना ही मेरा कर्त्तव्य हैं । इसके पश्चात् यदि मैं आऊँगा तो मैं अपने ही नाम से अर्थात् अपने ही लिये आऊँगा और अपने ही मनोरथ का प्रतिपादन करूँगा । आह, यदि ऐसा ही हो ।

Paraphrase She stood respectfully but sorrowfully, while Nala replied very slowly and softly, saying, "Most beautiful Princess, coming as a messenger of the gods, how can I venture to ask you to marry me ? when I have pledged myself to woo on behalf of the gods, I can not woo you for myself. Duty demands that I should be silent here. After this if I come I shall come to woo you for myself I wish that it may be so."

Checking her tears, Damayanti sadly smiled,
And said full soft: "One way of hope I see,
A blameless way, O Lord of men ! wherefrom
No fault shall rise, nor any danger fall.
Thou also, Prince, with Indra and these gods,
Must enter in where my Swayamvara
Is held; then I, in presence of these gods,
Will choose thee, dearest, for my lord; and so
Blame shall not light on thee.

Substance in English Damayanti asked Nala to accompany the gods to the swayamvara. She said that there she would choose him as her hus-

band and therefore no blame or danger will fall upon him.

Meanings Blameless – innocent, निर्दोष । Lord (लार्ड)=husband, पति । Light (लाइट) =rest, come by chance, fall upon, ऊपर पड़ना ।

हिन्दी रूपान्तर आँसुओं को रोककर शोकयुक्त दमयन्ती मुस्कराई और पूर्ण विनीत भाव से कहा कि हे नरेश, मुझे एक आशा का मार्ग नजर आता है जो कि दोष रहित है जिससे न कोई अपराध उत्पन्न होगा और न कोई जोखिम उठानी पड़ेगी । हे राजकुमार, तुम्हें भी इन्द्र आदि देवताओं के साथ उस स्थान में प्रवेश करना चाहिये जहाँ मेरा स्वयम्वर होगा । तब, वहाँ उन देवताओं के समक्ष, हे प्रियतम ! मैं तुम्हें अपना पति चुनूँगी । इससे आपके ऊपर कोई दो वर्ष न आएगा ।

Paraphrase Stopping her tears, Damayanti who was sad, smiled and said to Nala very softly, "O king; I see one wav of hope which is free from all blame and which is faultless and free from all danger. O Prince, you too must come at the place of the swayamvara along with Indra and these gods. When you come there I will select you, dearest Prince, as my husband. In this way you will not be to any blame."

With which sweet words
Soft in his ears, Nishadha straight returned
There where the gods were gathered, waiting him;
Whom the world's masters, on his way, preceived,
Saw'st thou her, Prince ? Didst see the sweet-lipped one ?
What spake she of us ? Tell us true, tell all !"

Substance in English Hearing these sweet words, Nala returned to the gods who asked him to tell them truthfully what Damayanti had spoken about them.

Meanings Which=and these. With which ....ears=and hearning those sweet words which Damayanti spokde to him so mildly and politely इन मधुर शब्दों को सुनकर जों कि दमयन्ती ने इतनी नम्रता से कहे। Straight (स्ट्रेट)=directly, सीधा।

हिन्दी रूपान्तर इन मधुर शब्दों को सुनकर निषद नरेश तुरन्त उस स्थान पर लौट गए जहाँ देवता लोग एकत्रित हो रहे थे और उनकी प्रतीक्षा कर रहे थे। लोकपालों ने नल को मार्ग में जाते देखा और समाचार पूछा कि तुमने मधुर मुस्कान वाली दमयन्ती को देखा है? उसने हमारे बारे में क्या कहा ? सब कुछ हमें सचसच बताओ।

Paraphrase Having heard those soft and sweet words of Damayanti, Nala went back direct to the place where the go s were waiting for him. The gods saw Nala on the way. When the gods saw him they asked him what news he had brought. They asked him if he saw the honey-tongued princess and what she spoke about them. The gods asked Nala to tell each and everything truthfully.

Quoth Nala: "By your worshipfull behest
Sent to her house, the great gates entered I
Though the gray porters watched; but none might spy
My entering, by your power, O radiant Ones,
Saving the Raja's daughter; her I saw
Amid her maidens, and by them was seen.
On me with much amazement they did gaze
Whilst I your high Divinities extolled.
But she that hath lovely face, with mind
Set upon me, hath chosen me, ye Gods.
For thus she spoke, my Princess: 'Let them come,
And come thou, like a lordly tiger, too,
Unto the place of my Swayamvara;

There will I choose thee in their presence, Prince
To be my lord; and so there will not fall
Blame, thou strong-armed ! to thee, This she did say
Even as I tell it; and what shall be next,
To will is yours, O ye Immortal Ones ! "

Substance in English Coming back to the gods, Nala told them how he had entered Damayanti's palace unnoticed. He then told them that she had decided to choose him as her husband He further said hat she asked him to accompany them (gods) to the place of swayamvara. There in the presence of the gods she would schoose him her husband and thus he would not be to blame.

Meanings Behest (बिहेस्ट)=order,command, आज्ञा । Gray (ग्रे)=old, aged, बूढ़े । Porters (पोरटर्स)=door-keepers, द्वारपाल, दरवान । Divinities (डिविनिटीज)=god-like qualities, दिव्य गुण । Extolled (एक्सटॉल्ड)=praised, प्रशंसा की । Hath (हैथ)=has, रखती है । Strong-armed (स्ट्राङ्ग-आर्म्ड)=having strong arms, powerful, बली । Next (नेक्स्ट)=just after this, इसके बाद ।

हिन्दी रूपान्तर नल ने कहा – आपके मान्य आदेश द्वारा दमयन्ती के भवन की ओर भेजा जाकर, मैंने महान फाटकों में प्रवेश किया । हे तेजवान देवो ! यद्यपि बूढ़े द्वारपाल वहाँ पहरा दे रहे थे परन्तु आपकी शक्ति के कारण राजा की पुत्री के अतिरिक्त कोई भी मुझे प्रवेश करते न देख सका । उसे मैंने अपनी सखियों के बीच बैठा देखा । जब मैं आप के उच्च गुणों की प्रशंसा कर रहा था तो उन्होंने मुझको बड़े आश्चर्य से टक-टकी बाँधकर देखा । परन्तु हे देवताओं ! उस रुचिर मुखवाली ने जिसका दिल मुझसे लगा है, मुझे ही चुना है । क्योंकि वह राजकुमारी इस प्रकार बोली कि उन्हें आने दीजिये, पर तुम भी उनके साथ एक महान बाघ की तरह स्वयम्वर के स्थान पर आना । वहाँ पर हे राजकुमार ! मैं उनकी उपस्थिति में तुम्हें अपना पति चुनूंगी और इस प्रकार हे महाबाहु ! तुम पर कोई दोष नहीं

आवेगा। जैसा उसने मुझसे कहा था सो सब मैंने तुमसे कह दिया है और इसके पश्चात् क्या हो सो निश्चित करना हे देवो ! आपका कार्य है।

Paraphrase Nala said, "By your noble order I got in to the large gates of Damayanti's palace. There were old & hence experienced guards but, On accouut of your power, o gods, none except Damayanti could see me enter the gates. I saw the Princess sitting in the midst of her maidens and they also saw me. At the time when I described your divine qualities and powers before them they stared at me in wonder. But o gods, Damayanti who has fine features has set her heart upon me and as such she has selected me as her husband. For she whom I look upon as my Princess spoke to me in this way, 'Let the gods come and you also come to the place of my Swayamvara boldly and fearlessly. There, O powerful prince, I will select you as my husband before all the gods so that you will in no way be to blame. I have told you what she said to me and now it is for you, O gods, to decide what to do next."

Soon when the moon was good, and day and hour
Were found propitious, Bhima, king of men
Summoned the chiefs to the Swayamvara;
Upon which message all those eager lords
For love of Damayanti hastened there,
Glorious with gilded pillars was the court,
Whereto a gate house opened, and thereby
Into the square, like lions from the hills,
Paced the proud guests; and there their seats they took,
Each in his rank, the masters of the lands,
With crowns of fragrant blossoms garlanded,
And polished jewels swinging in their ears.

Substance in English When the time was propitious King Bhima summoned all the kings to the swayamvara. The royal palace with its court was well-decorated. The proud kings wearing crowns and

bright jewels came and took their seats according to their rank.

Meanings When the moon was good=when the stars were favourable, शुभ नक्षत्र में। Propitious (प्रोपिशस)=opportuna, favourable, शुभ, अनुकूल। Gilded (गिल्डेड)=covered with gold, सोना चढ़ाया हुआ, सुनहरे। Paced (पेस्ड)=moved by pace, walked slowly, धीरे धीरे चलते थे। Proud (प्राउड)=having very great self-esteem, गर्वित। Rank (रैङ्क)=position, पद। Fragrant (फ्रैग्रेन्ट)=sweet of smell, sweet-scented, सुगन्धित। Swinging (स्विगिङ्ग)=moving, waving, हिलते हुए, लहराते हुए।

हिन्दी रूपान्तर शीघ्र ही शुभ नक्षत्र और शुभ घड़ी को देखकर रराजा भीम ने सब राजाओं को स्वयम्वर में बुलाया। इस समाचार को पाते ही वे सब इच्छुक राजा लोग दमयन्ती के प्रेम को प्राप्त करने के लिये शीघ्रता से चल दिये। सभा मण्डप सुनहरे खम्भों से शोभायमान था और एक विशाल फाटक में को होकर उसका मार्ग था और इसी में को होकर चौकोर आँगन का रास्ता था जिसमें को गर्वित अतिथि लोग पहाड़ियों के शेरों की तरह धीरे धीरे चलते थे। वहां पर (चौकोर आँगन में) सुगन्धित पुष्पों की मालाएं और मुकुट पहने और कानों में उज्ज्वल भूषण पहने राजा लोगों ने अपने पद के अनुसार अपने आसन ग्रहण कर लिये।

Paraphrase Soon when the stars were favourable and when the time was opportune the great king Bhima invited kings and princes to the swayamvara. Learning of this message, all the kings, desirous to win the love of Damayanti came there hastily The court of the swayamvara looked grand due to pillars covered with gold. There was a large gate which led to the court which was in the shape of a square. It was through the large gate that the proud princes walked on into the square and took their seats there according to their position. These rulers wore crowns of sweet-smelling flowers on their heads and wore in their ears bright jewels that swung.

Of some the thews knitted and rough, stood forth
Like iron maces; some had slender limbs,
Sleek and fine-turned like the five-headed snake;
Lords with long-flowing hair; glittering lords;
High nosed, and eagle-eyed, and heavy-browed,
The faces of those kings shone in a ring
As shine at night the sars; and that great square
As thronged with Rajas was as Naga-land
Is full of serpents; thick with warlike chiefs
As mountain-caves with panthers

Substance in English The kings and princes were some very strong and sturdy, some very delicate. They were all very handsome and they were very large in number.

Meanings Thews (थ्यूज) = muscles, पुट्ठे । Maces (मेसेज)=clubs, sticks, गदायें, सोटे । Sleek (स्लीक)=soft,smooth, चिकना, चमकीला । Fine-turned=well shaped, beautiful, सुन्दर । Heavy-browed (हेवी-ब्राउड)=having a serious appearance, गम्भीर चितवन के, संजीदा शक्ल के ।

हिन्दी रूपान्तर कुछ के पुट्ठे पुष्ट और कड़े थे और लोहे के बेलन जैसे दिखाई पड़ते थे । कुछ के अङ्ग ऐसे कोमल थे कि वे पाँच सिर वाले नागों के समान पतले और सुन्दर प्रतीत होते थे । राजाओं के लम्बे लहराते हुए बाल थे । राजा लोग दीप्तिमान थे, उनकी नाक लम्बी थी, दृष्टि उत्क्रोश के समान थी और उनकी चितवन गम्भीर थी । उन राजाओं के चेहरे ऐसे चमकते थे जैसे रात्रि को तारागण । और वह राज-सभा राजाओं से इस प्रकार परिपूर्ण थी जैसे भोगवती नगरी नागों से परिपूर्ण हो; वह युद्ध-प्रिय राजाओं से ऐसे ही परिपूर्ण थी जैसे पर्वतों की कन्दराएँ सिंहों से शोभित हों ।

Paraphrase Some had well-developed and hard muscles which looked like iron clubs.

Some had limbs slender, soft and well shaped like the snake with five hoods. Some of the invited Kings or princes had long flowing hair. Some Kings shone with the ornametns they wore Some of them had acquiline nose, keen piercing eyes and were serious-faced: As the kings and princes sat in a ring, their faces shone like stars at night. And just as Naga-land is full of snakes, in the same way that great square was full of Rajas. The great square was full of martial Kings and princes just as mountain-caves are full of panthers.

Unto these entered, in matchless majesty of form
The Princess Damayanti. As she came.
The glory of her ravished eyes and hearts,
So that the gaze of all those haughty kings,
Fastening upon her loveliness, grew fixed,
Not moving save with her,—step after step.
Onward and always following the maid.

Substance in English The matchless beauty of Damayanti so very much delighted all the princes that their gaze became fixed upon her beauty and only followed her as she moved on.

Meanings:— Ravished (रैंविश्ड)=filled with delight, परमानन्दित कर दिया। Gaze (गेज) =stare, fixed look, टकटकी। Haughty (हॉटी)=arrogant, insolent; here, proud, हठी, धृष्ट, गर्विले। Fastening upon (फैसनीङ्ग अपॉन)=Getting fixed at, keeping at बँध कर।

हिन्दी रूपान्तर अनुपम और तेजमय रूप वाली राजकुमारी ने राजाओं के मध्य में प्रवेश किया। जब वह आई तो उसके सौंदर्य से राजपुत्रों के नयन और मन परमानन्द से पूर्ण हो गये, यहाँ तक कि उन सब गर्वित राजकुमारों की टकटकी उसके सौंदर्य पर बँध गई। उनकी दृष्टि स्थिर थी और केवल राजकुमारी के साथ ही डग-डग पर बढ़ती थी और प्रत्येक समय उसी के पीछे चलती थी।

Paraphrase Princess Damayanti stopped into the midst of the kings and princes in her peerless beauty. As she ceme her great beauty delighted the eyes and hearts of the kings and princes so much that the eyes of all those proud princes were set and fixed upon her beauty. Their gaze now moved every step onward only with the Princess and always followed her.

But while the styles and dignities of all
Were cried aloud, (O son of Bharat !) lo !
The Princess marked five of that throng alike
In form and garb and visage. There they stood
Each from the next undifferenced, but each
Nala's own self; -yet which might Nala be
In no wise could that doubting maid descry.
Who took her eyes seemed Nala while she gazed,
Until she looked upon his like; and so
Pondered the lovely lady, sore-perplexed,
Thinking, "How shall I tell which be the gods,
And which is noble Nala ?" Deep-distressed
And meditative waxed she, musing hard
What those signs were; delivered us of old,
Whereby gods may be known: "Of all those signs
Taught by our elders, lo ! I see not one
Where stand you five." So murmured she, and turned
Over and over every mark she knew.

Substance in English As the princess moved among the princes, she saw five persons all alike in appearance. This filled her heart with doubt. She could not know who Nala was. This distressed the princess very much. Again and again she thought over all the signs and symbols by which the gods are discovered. But all was in vain.

Meanings Styles=title, पदवियाँ। Dignities= high ranks, उच्च पद। Garb (गार्ब)=

dress, cloths वस्त्र, वेष। Visage विजेज=look, face मुख, चेहरा। Wise वाइज़=way, manner ढंग, रीती। Descry डिस्क्राई=find out ताड़ लेना, जानना। Pondered पॉण्डर्ड=thought deeply, considered विचार किया। Sore सोर=painfully वहुत दुखदायी रूप से। Perplexed परप्लेक्स्ड=confused,puzzled घबराई हुई, हैरान। Meditative मेडिटेटिव=given to thinking चिन्ताशील। Wexed वैक्स्ड=grew, became हो गई। Musing म्यूजिंग=meditating, deeply thinking, considering सोच-विचार करती हुई। Whereby=by which जिनसे। Yon यॉन=being at a distance within view वे, परे के। Murmured=spoke in a low tone धीमे से वोली।

हिन्दी रूपान्तर परन्तु हे युधिष्टिर, जव सव राजाओं की पदवियाँ और उच्च पद घोषित कर दिये गए अर्थात जव सब का परिचय दे दिया गया तो आश्चर्य की बात यह हुई कि राज कुमारी ने देखा कि सभा में एक से ही स्वरूप और वेष वाले पाँच पुरुष वैठे हैं। वे सव एक दूसरे से अभिन्न थे और उनमें से प्रत्येक नल के समान प्रतीत होता था। इससे राजकुमरी सन्देह में पड़ गई और किसी भी प्रकार ज्ञात न कर सकी कि उनमें नल कौन सा है। जिसे भी वह देखती थी और जव तक टकटकी बाँध कर देखती थी वही उसे नल और नल के सदृश जान पड़ता था। इससे बहुत ही चिन्तित होकर वह सुन्दर राजकुमारी सोचने लगी कि मैं कैसे निश्चय करूँगी कि इनमें कौनसे देवता हैं और कौन श्रेष्ठ नल है। दमयन्ती वहुत ही परेशान और चिन्तनशील हो गई और सोचने लगी की प्राचीन काल में बताए हुए वे लक्षण कौन से हैं जिनसे देवता पहचाने जाते हैं। वह धीमे-२ बोली कि हमारे पूर्वजों द्वारा देवताओं के जो लक्षण वताए गए हैं उनमें से उन पाँचों पुरुषों में से मैं एक भी नहीं देख पा रही। उसने वार-वार प्रत्येक लक्षण का ध्यान किया जिसे वह जानती थी।

Paraphrase But, O Yudhishthira, when the titles and ranks of all the kings and princes

were proclaimed aloud, the Princes noticed to her great surprise five persons in that assemblage who were quite similar in body, dress and face. Each of them resembled the other, looking as if he were Nala himself The princess was filled with doubt and could in no way find out which of them Nala was Whosoever she saw and gazed at, looked exactly like Nala The beautiful princess was completely confuced and she seriously thought how she could know noble Nala from the gods. She felt greatly annoyed and began to think and think what were those signs, as told in ancient, by which to know the gods. She murmured in surprise that in that assemblage of five persons she did not see any one of all those signs which her ancestores had described to know the gods. Again and again, she thought over every sign that she knew.

At last, resolved to make the gods themselves
Her help at need, with reverent air and voice,
Humbly saluted she those heavenly Ones,
And with joined palms and trembling accents spake
"As, when I heard the swans I chose my Prince,
By that sincerity I call ye, Gods,
To show my Love to me and make me know!
As in my heart and soul and speech I stand
True to my choice, by that sincerity
I call the all-knowing gods to make me know!
As the high gods created Nishadha's chief
To be my lord, by their sincerity
I bid them show themselves, and make me know!
As my vow, sealed to him, must be maintained
For his name and for mine, I call the gods
By such sincerity to make me know!
Let them appear the masters of the world,—
The high gods,—each one in his proper shape,
That I may see Nishadha's my choice,
Whom minstrels praise, and Damayanti loves."

Snbstance in English When Damayanti failed to know Nala from the gods she folded her hands and reverently prayed to the gods that they

should appear in their proper persons and reveal Nala to her for the sake of truth and for her great love for Nala.

Meanings Trembling=shivering थरथराते हुए, काँपते हुए। Accents=language भाषा। Lord=husband पति। Vow वॉउ=a pledge, a solemn promise व्रत, वचन। Sealed=confirmed दृढ़ किया हुआ, मोहर लगा हुआ। Maintained मेन्टटेण्ड=kept up, upheld बनाए रखना। My choise=whom I have chosen as my husband.

हिन्दी रूपान्तर अन्त को, इस आवश्यकता के समय स्वयं देवताओं से ही सहायता लेने का निश्चय करके उसने श्रद्धापूर्ण भाव और वाणी से नम्रतापूर्वक उन देवताओं को प्रणाम किया और हाथ जोड़ कर कम्पित स्वर से कहा—चूँकि जब हंसों द्वारा मैंने राजा नल का वृतान्त सुना था तो मैंने उनको अपना पति मान लिया था, उस सत्यता के आधार पर हे देवताओं, मेरी आपसे यह टेर है कि आप मेरे प्रेमी को मुझे दिखादें और उसकी मुझे पहचान बतादें। चूँकि मैं मन, आत्मा और वाणी से अपने वर-चुनाव के प्रति सच्ची हूँ, इसलिए उस सच्चाई के आधार पर मेरी सर्वज्ञ देवताओं से यह पुकार है कि मेरी सहायता करें जिससे मैं अपने प्रेमी को पहचान लूँ। चूँकि महान देवताओं ने निषध-राज को ही मेरा पति बनाया है अत: उन्हीं की इमानदारी से मैं उन्हें कहती हूँ कि वे अपने को प्रकट कर देवें और मेरे पति की मुझे पहचान करादें। चूँकि उन्हें पति रूप से प्राप्त करने का मेरा व्रत उनके और मेरे नामके हेतु निबाहा जाना चाहिए, अतः ऐसी ईमानदारी के आधर पर मेरी देवताओं से यह पुकार है कि मैं अपने प्रेमी को पहचान लूँ। हे लोकपालों, हे महान देवो! आप में से प्रत्येक अपने अपने रूप में प्रकट हो जाईए जिससे मैं उन निषध राज को पहचान लूँ जिन्हें मैंने चुना है, जिनके चारण गुणगान करते हैं और जिन्हें दमयन्ती प्रेम करती है।

Paraphrase At last making up her mind to get in that hour of need the help of the gods themselves, the princess very respectfully and mildly greeted the

gods and with folded hands she spoke in a trembling voice. 'O Gods, since hearing the swans, I chose Nala as my husband in perfect sincerity, I pray to you to reveal my dear Nala to me. Since in spirit and speech I am faithful to Nala whom I chose as my husband. I call the omniscient gods to let me know Nala. Since the great gods created Nala to be my husband, I keenly ask them to let to me know Nala from themselves. As my pledge to make only Nala my husband must be kept up for his prestige as well as for mine. I invoke the gods to let me know Nala. Let the great gods come in their true colours so that I may see Nala whom I chose, whom heralds praise and whom I love

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Hearing that earnest speech—so passion-fruaght,
So full of truth, of strong resolve, of love,
Of singleness of soul and constancy—
Even as she spake, the gods disclosed themselves.
By well-seen sign the effulgent Once she knew.
Shadowless stood they, with unwinking eyes,
And skins which never moist with sweat; their feet
Light gliding o'er the ground, not touching it;
The unfading blossoms on their brows not soiled
By earthly dust, but ever fair and fresh.
Whilst, by their side, garbed so and visaged so.
But doubled by his shadow, stained with dust,
The flower-cups wiltering in his wreath, his skin.
Pearly with sweat, his feet upon the earth
And eyes a-wink stood Nala. One by one
Glanced she on those divinities, then bent
Her gaze upon the Prince, and, joyous, said:
"I know thee, and I name my rightful lord,
Taking Nishadha's chief." Therewith she drew
Modestly nigh, and held him by the cloth.
With large eyes beaming love, and round his neck
Hung the bright chaplet, love,s delicious crown;
So choosing him,—him only,—whom she named
Before the face of all to be her lord.

Substance in English Hearing Damayanti's earnest prayer and seeing her pure heart and great devotion for Nala, the gods revealed to her those signs by which they could be distinguished. The princess was now able to know Nala from the gods. Greatly pleased, she put the marrige garland round his neck before all those present in the swayamvara.

Meanings Earnest अरनेस्ट=eager, keen, उत्साह-पूर्ण। Passion=eager desire, strong feeling, प्रबल भावना, लालसा। Fraught फ्रॉट=full of, loaded with, भरपूर। Constancy कॉन्सटैन्सी=faithfulness, भक्ति। Effulgent ones=shining ones, the gods देवता लोग। Moist मॉइस्ट=get wet a little, नम होना। Unfading blossoms=flowers which do not fade or which never lose their freshness and beauty, न मुरझाने वाले फूल! Garbed so=dressed in similar way as the gods, उसी प्रकार का वेष धारण किये। Visaged so विजेज्ड सो=resembling the gods in appearance, समान स्वरूप वाला। Stained स्टेण्ड=spoiled गन्दा हुआ। Wiltering विल्टरिङ्ग fading, losing freshness, कुम्हलाते हुए, मुरझाते हुए। Rightful राइट फुल=just, lawful, न्याय सङ्गत, अधिकारपूर्ण। Nigh नाई=near. Held=caught पकड़ लिया। Beaming love, =full of love प्रेम प्रदर्शित करती हुई, प्रेमपरिपूर्ण। Chaplet चैपलेट=garland, wreath माला। Delicious डेलिशस=delightful, greatly pleasing मधुर रुचिकर।

हिन्दी रूपान्तर राजकुमारी के उन उत्साह-पूर्ण, अत्यन्त भावना पूर्ण और सत्यता, दृढ़ निश्चय और प्रेम से परिपूर्ण तथा भक्ति और दृढ़ अनुराग के वचनों को सुनकर देवताओं ने उसके कहते ही कहते अपने अपने रूप धारण कर लिए। अब वह देवताओं के स्पष्ट लक्षणों

से उन्हें पहचान गई। उनके परछाई नहीं थी; ये आँख नहीं झपकते थे; उनके शरीर पसीने से नम नहीं होते, वे पृथ्वी से ऊपर हल्के से चलते हैं और उनके पैर पृथ्वी को छूते नहीं। उनके मस्तक के फूल कभी मुरझाते नहीं, वे (फूल) पराग-शून्य हैं तथा सदैव सुन्दर और ताजे बने रहते हैं। इसके विपरीत, उनके पास ही उसी प्रकार का वेष और रूप धारण किये नल उपस्थित है। उनके शरीर की परछाई पड़ रही है। वे पराग-युक्त और मुरझा जाने वाले फूलों की माला पहने हैं, उनके शरीर पर पसीने की बून्दे हैं, उनके पैर पृथ्वी पर हैं और उनकी आँखों की पलकें गिरती हैं। एक-एक करके उसने उन देवताओं को देखा। इसके पश्चात उसने अपनी दृष्टि राजकुमार नल पर गड़ा ली और प्रसन्न होकर कहा कि मैं आपको पहचानती हूँ और निषध-नरेष समझ कर अपना न्याय सङ्गत पति मानती हूँ। इन शब्दों के साथ वह लज्जा से उनके पास गई और उनके वस्त्र का आँचल पकड़लिया। उसके विशाल नेत्रों से प्रेम झलक रहा था और उसने इनके गले में वह सुन्दर जयमाला डाल दी जो कि उसके प्रेम का मधुर मुकुट था। इस प्रकार उसने सबके समक्ष केवल राजा नल को ही अपना पति चुन लिया।

Parapharase Hearing Damayanti's sincere speech which was full of passion, truths firmness of mind, devotion and faithfulness, the gods assumed their attributes even in the course of her speech. She now recognized the gods by certain clear signs. They had no shadow; their eyes did not wink; they had skins which never get wet with perspiration; their feet seemed to be lightly moving over the ground and did not touch it. The flowers which they wore on their forehands had no unholy pollen on them; nor did they fade· but they were always fair and fresh: At the same time just near them there was Nala, having a similar dress and similar face, But he had shadow falling on the ground, he had flower-cups in his garland which were fading and had unholy pollen on them, his skin had drops of perspiration on it, his feet were touching the ground and his eyes were winking. The princess looked at the gods one by one and then she cast her glance at the prince and said happily that she had recognized him&assuch she declared Nala to be her lawful husband. With these words she approached the prince very humbly and with eyes expressive of love she caught him by his clothes and put the beautifnl garland round

62, 69.

his neck which was a sweet sign of her great love for him. Thus she chose Nala himself and declared him to be her husband in the presence of all.

Oh, then brake forth from all those suitors proud,
"Ha !" and "Aho !" But from the gods and saints
"Sadhu ! well done ! well done !" And all admired
The happy Prince, praising the grace of him;
While Virasena's son, delightedly,
Spake to the slender-waisted these fond words;
"Fair princess, since, before all gods and men,
Thou makest me thy choice, right glad am I
Of thy mind; and true lord will I be.
For so long, loveliest, as my breath endures,
Thine am I ! thus I plight my truth to thee.
So, with joined palms, unto that beauteous maid 62
His gentle faith he pledged, rejoicing her;
And, hand in hand radiant with mutual love, 69
Before great *Agni* and the gods they passed,
The world's protector worshipping.

Substance in English When Damayanti garlanded Nala the suitors were all sad, but the gods were all glad. The prince very lovingly assured the princess that he would always remain faithful to her, Beaming with love, the pair then went to worship the great gods.

Meanings Brake forth=Broke forth, came out. Endures=lasts, remains, रहता है। Plight प्लाइट=pledge, prom'se, solemnly, वचन देना, Troth ट्रॉथ,ट्रोथ=truth, faith सच्चाई, विश्वास। Rejoicing her–greatly pleasing her उसको अत्यन्त हर्षित करते हुए। Hand in hand–together, putting one's hand into that of another, साथ साथ, हाथ में हाथ डाले।

हिन्दी रूपान्तर दुख की वात थी कि उस समय वे सब गर्वित विवा-हार्थी राजा लोग हाय हाय करने लगे। परन्तु देवताओं और सन्तों ने धन्य धन्य कहा और सबने राजकुमार के सौंदर्य की प्रशंसा की जब कि महाराज वीरसेन के पुत्र अर्थात राजकुमार नल ने प्रसन्न होकर उस पतली कमर वाली राजकुमारी से प्रेम भरे शब्द कहे कि हे सुन्दरी राजकुमारी, चूंकि सब देवताओं और मनुष्यों के सामने तुमने मुझे वर चुना है मैं तुम्हारे इस निश्चय से अत्यन्त प्रसन्न हूँ, मैं तुम्हारा सच्चा पति रहूँगा। हे प्रियतमा जब तक मैं जीवित हूँ मैं तुम्हारा रहूँगा। इस प्रकार मैं तुम्हारे प्रति पत्नीव्रत धर्म की प्रतिज्ञा करता हूँ। इस प्रकार हाथ जोड़कर उस सुन्दरी राजकुमारी से वफादारी की प्रतिज्ञा की जिससे राजकुमारी हर्षित हुई। फिर हाथ में हाथ डाले पारस्परिक प्रेम से दीप्तिमान होकर वे महान अग्नि आदि देवताओं के समक्ष गये और उन लोकपालों की उन्होंने पूजा की।

Paraphrase When the princess chose Nala as her husband all the proud kings and princes who came as suitors gave out cries of sorrow. But the gods and saints exclaimed that it was all done and they all praised the happy prince for his handsomeness. At the same time with great pleasure Nala spoke to the beautiful Princess; Lovingly, "O beautiful Princess; since you have chosen me as yonr husband in the presence of all gods and men, I am very glad at this decision of yours and I will be your faithful husband. Most beautiful one, I pledge that I will be faithful to you and will remain yours all my life," Thus very respectfully he pledged his good faith to the princess, which pleased her very much and with their faces shining with love for each other. They walked together worshipfully before great Agni and the gods who protect the world.

Then those, the lords of life,
The powerful Ones, bestowed—
Being well-pleased—on Nala, chosen so,
Eight noble boons. The boon which Indra gave
Was grace, at times of sacrifice, to see

The visible god approch, with step divine;
AndAgni's boon was this, that he would come
Whenever Nala called, for every where
Hutasa shineth, and all worlds are his
Yama gave skill in cookery steadfastness
In virtue; and Varuna, King of floods,
Bade all the waters ripple at his call.
These boons the high gods doubled by the gift
Of bright wreaths wove with magic blooms of heaven;
And those bestowed, ascended to their seats.
Also with wonder and with joy returned
The Rajas and Maharajas all,
Full of the marriage-feast; for Bhima made,
In pride and pleasure, stately nuptials;
So Damayanti and the Prince were wed.

Substance in English Being very pleased at Nala's being chosen the husband of Damayanti, the gods granted Nala eight great gifts. They also put round his neck divine garlands Then the marriagefeast and ceremonies were performed with all pomp and show.

Meanings Bestowed (on)=gave, conferred on दिए। Boons बून्स=gifts वरदान। Stead fastness स्टेड-फास्टनेस=firmness स्थिरता, दृढ़ता। Ripple रिप्पल=move, flow, wave लहराना। Magic=Wonderful जादू का। Ascended=rose up (in heaven) climbed ऊपर चले गए।

हिन्दी रूपान्तर तब जीवन के स्वामी, शक्तिशाली लोकपालों ने महाराज नल के इस प्रकार वर चुने जाने पर प्रसन्न होकर उन्हें आठ वरदान दिये। इन्द्र ने यह वरदान दिया कि तुम यज्ञ के अवसरों पर मुझे देवता की नाई प्रत्यक्ष आते हुए देखोगे। अग्नि देवता का यह वरदान था कि जब जब महाराज नल उन्हें स्मरण करेंगे वे प्रकट हो जायेंगे

क्योंकि हुटाशा प्रत्येक स्थान पर चमकते हैं और सब लोक उनके हैं। यम ने यह वरदान दिया कि पाक विद्या में तुम्हें प्रवीणता होगी और धर्म में तुम्हारी निष्ठा वनी रहेगी। जल देवता वरुण ने यह वरदान दिया कि तुम्हारे आदेश पर जल सर्वत्र लहरायेगा। इन वरदानों के साथ लोकपालों ने उन्हें दिव्य पुष्पों की सुन्दर मालायें पहनाईं। यह सब वरदान देकर देवता लोग अपने स्थानों को चले गये। सब राजा और महाराजा भी भोज से तुष्ठ होकर आश्चर्य और प्रसन्नता से अपने राज्यों को लौट गये। (राजाओं की तुष्ठी का कारण यह था कि) राजा भीम ने गर्व और हर्ष के साथ धूमधाम का विवाह संस्कार किया। इस प्रकार दमयन्ती और राजकुमार नल का विवाह हो गया।

Paraphrase When Nala was thus chosen, the life-sustaining and powerful gods were well-pleased to grant him eight great blessings. Indra granted him the boon that at times of sacrifice he (Indra) would divinely come near him in a visible form. Agni's boon was that he would come at his call as he(Agni) shines everywhere in all the worlds. Yama gave him the boon that he (Nala) would be skilful in the art of cooking and that he would be steadily virtuous. Varuna, the king of seas, gave him the gift that the waters would move and flow at his sweet will. Besides these boons, the great gods gave him the gifts of beautiful garlands of heavenly flowers. Having given these boons and gifts, the gods went up in heaven and took their seats. The Rajas and Maharajas also came back from the marriage-feast, all joy and wonder; for, in great pride and pleasure king Bhima performed very grand marriage-rites. Thus Damayanti and Nala were married.

Then, having tarried as is wont, that lord—
Nishadh's chief—took the king's leave, and went
Unto his city, bringing home with him
His jewel of all womanhood, with whom
Blissful he lived, as lives by sachi's side,
The slayer of the Demons. Like a sun
Shone Nala on his throne, ruling his folk
In strength and virtue, guardian of his state
Also the Ashwamedha Rite he made

Greatest of rites, the offering of the Horse,
As did Yayati; and all other acts
of worship; and to sages gave rich gifts.

Substance in English After his marriage, *N*ala stayed, according to the custom, with king Bhimasena for sometime. Then in the company of his dear wife he went to live in Vidarbha. He ruled over his subjects firmly, and fairly, and he performed the Ashwamedha rite and gave rich presents to sages.

Meanings Tarried टै-रीड=stayed निवास करके। Wont वोन्ट, वन्ट=practice, custom प्रथा, रीति। Took the King's leave=said good-bye to the King राजा से विदा ली। Blissfull ब्लिसफुल=highly happy अत्यन्त आनन्दित। Rites राइट्स=ceremonies रस्में। Offering=sacrifice होम, यज्ञ।

हिन्दी रूपान्तर तब जैसी कि प्रथा है निषध नरेश वहाँ ठहरे और फिर राजा से विदा ले कर अपने नगर को गये। अपने साथ वह अपनी स्त्री-रत्न दमयन्ती को भी ले गये जिसके संग वह अत्यन्त आनन्द से उसी प्रकार रहे जैसे कि दैत्यों के संहारक अर्थात इन्द्र महाराज अपनी स्त्री शची के साथ रहते हैं। यह अपने सिंहासन पर सूर्य की नाई दीप्तिमान थे और राज्य के संरक्षक बनकर अपनी प्रजा पर दृढ़ता और धर्मपरायणता से शासन करते थे। उन्होंने ययाति की तरह अश्वमेध यज्ञ भी किया जो कि सबसे बड़ा यज्ञ होता है। उन्होंने और भी अन्य सब धार्मिक कार्य किये और ऋषियों को बहुमूल्य दक्षिणा दी।

Paraphrase Then, havin,g according to the custom, stayed with his father-in-law for sometime, *N*ala took the leave of him and went to his city, accompanied by his ideal wife. He lived with her as happily as Indra with Sachi, *N*ala ruled his subjects firmly and virtuously, protecting their interests. Like Yayati he performed the Ashwamedha rite which is the greatest of rites. He also performed all other religious rites and gave presents to saints.

Many dear days of much delicious love,
In pleasants and in shadowy groves,
Passed they to gether, sojourning like gods.
And Damayanti bore unto her lord
A boy named Indrasen, and next, a girl
Named Indrasena. So in happiness
The good Prince governed, seeing all his lands
Wealthy and well, in piety and peace

Substance in English Nala and Damayanti passed their time very happily. In due course, they had children. Nala governed so well that all his kingdom became happy and prosperous.

Meanings Sojourning सॉज़र्निङ्ग=staying for a time थोड़े दिन निवास करते हुए। Bore unto her lord=gave birth to जन्म दिया। Piety पाइटी=devotion ईश्वर-भक्ति।

हिन्दी रूपान्तर उन्होने अत्यन्त मधुर प्रेम से परिपूर्ण वहुत सा समय रमणीय और छायादार वागों में साथ-साथ देवताओं की तरह विहार करते हुए विताया। और दमयन्ती के गर्भ से इन्द्रसेन नाम का एक पुत्र और तत्पश्चात इन्द्रसेना नाम की एक कन्या का जन्म हुआ। इस प्रकार धर्म-कर्म और शान्ति के साथ भद्र राजकुमार ने सुखपूर्वक शासन किया जिससे उनका समस्त राज्य समृद्ध और सुन्दर दशा में हो गया।

Paraphrase They spent a long time very lovingly in beautiful and shady gardens. They stayed like gods. In course of time, Damayanti gave birth to a son named Indersen and a daughter named Indersena. In this way the noble prince ruled piously and peacefully making his country rich and prosperous.

Now at the choosing of Nishadha's chief
By Bhima's daughter, when those lord of life—
The effulent gods—departed, Dwapara

They saw with Kali, coming. Indra said,—
The Demon-slayer—spying these approach:
"Whither with Dwapara, guest thou today,
O kali ?" And the sombre Shade replied:
"O Damayanti's high Swayamvara
I go, to make her mine, since she hath passed
Into my heart". But Indra, laughing, said:
"Ended is that Swayamvara; for she
Hath taken Raja Nala for her lord,
Before us all". But Kali, hearing this,
Brake into wrath—while he stood worshipping
That band divine—and furiously cried:
"If she hath set a man above the gods,
To wed with him, for such sin let there fall
Doom, rightfull, swift, and terrible, on her !"

Substance in English on their way back from the Swayamvara, the gods saw Kali along with Dwapara going to attend the swayamvara. When Indra told Kali that the Swayamvara was over and that Damayanti had chosen *Nala* as her husband, he was filled with a rage and decided to bring doom upon them.

Meanings Effulgent=shining द्युतिमान। Departed=left the place स्थान से चल दिये। Sombre=dark काला। Wrath राथ=anger क्रोध। Brake into wrath=became very angry अत्यन्त क्रोधित हुआ। Furiously फ्यूरिअसली=violently प्रचण्डता से, क्रोध से। Doom डूम=ruin unhappy fate विनाश, दुर्भाग्य। Rightful=deserved, lawful उचित, न्यायसङ्गत।

हिन्दी रूपान्तर राजा भीम की पुत्री द्वारा निषध नरेश के पति चुने जाने पर जब वे जीवन के स्वामी, दीप्तिमान देवता विदा हुए तो उन्होंने कलि के संग द्वापर को आते देखा। दैत्य संहारक इन्द्र ने उन्हें पास आते देख कर कहा कि हे कलि, तुम द्वापर के सङ्ग कहाँ जा रहे

हो ? इस पर कलियुग ने उत्तर दिया कि मैं दमयन्ती को प्राप्त करने के लिये उसके महान स्वयम्वर में जा रहा हूँ, क्योंकि मेरा मन उस पर आसक्त हो गया है। परन्तु इन्द्र ने हँस कर कहा कि वह स्वयम्बर तो समाप्त हो चुका है क्योंकि उसने राजा नल को हम सबके सामने अपना पति चुन लिया है। पर यह सुन कर कलि को अत्यन्त क्रोध आया और खड़े-खड़े देवताओं का सम्मान करते हुए ही उसने क्रोध से चिल्ला कर कहा कि यदि वह देवताओं से मनुष्य का अधिक सम्मान करती है और उससे विवाह करती है तो ऐसे पाप के लिए उसे तुरन्त ही समुचित और कड़ा दन्ड मिलना चाहिए।

Paraphrase After Damayanti's choosing Nala as her husband when the shining gods left the place, they saw Dwapara coming with Kali. Seeing them come near, India, the Demon-slayer, asked, Kali to which place he was going along with Dwapara. And the dark faced Kali replied that he was going to the great Swayamvara of Damayanti to win her hand because he had fallen in love with her. But Indra, laughed and said that the Swayamvara had ended, for Damayanti had chosen Nala as her husband before them all. hearing this, Kali who stood prayerfully to the gods got very angry and loudly said that if by choosing to marry a man she had done greater honour to a man than the gods, she would be rightly, readily and vigorously punished with utter ruin.

"Nay", answered unto him those heavenly ones,
"But Damayanti chose with our good-will;
And what maid but would choose so fair a prince,
Seeing he hath all qualities, and knows
Virtue, and rightly practises the vows,
And reads the four great Vedas, and what's next,
The Holy Stories whilst, perpetually,
The gods are honoured in his house with gifts?
No hurt he does, kind to all living things;
True of words is he, faithfull, liberal, just;
Steadfast and patient, temperate and pure,
A king of men is Nala, like the gods.

He that would curs a prince of such a mould,
Thou foolish Kali, lays upon himself
A Sin to crush himself; the curse comes back
And sinks him in the bottomless vast gulf of
Narak,"

Substance in English The gods said that *Damayanti* had chosen *Nala* with their sanction and that *Nala* was handsome, virtuous, well-veesed in the *Vedas* and the *Puranas*, faithful, just, sober and purehearted. One who cursed such a good and great prince would cause his own ruin.

Meauings Perpetually (परपेच्यु-अली, परपेटचु-अली) =constantly, everlastingly सदैव। Liberal लिबरल—generous उदार । Patient पेशेन्ट= enduring, calm सन्तोषी, धैर्यवान । Temperate टैम्परेट= moderate, calm संयमी,शीलवन्त । Curse कर्स=wish evil against शाप देना । Mould मोल्ड=character चित्र। Crush क्रश=ruin नाश करना। Bottomless=without a bottom, unfathomable अथाह, अगम ।

हिन्द रूपान्तर उन देवताओं ने उसको उत्तर दिया कि इतना ही नहीं, दमयन्ती ने नल को हमारी हार्दिक इच्छा से पति चुना है। और कौन स्त्री ऐसी है जो सुन्दर, सर्व-गुण-सम्पन्न, धर्मात्मा, उचित रीति से व्रत-अनुष्ठान में तत्मर राजकुमार को अपना पति नहीं चुनेगी ? महाराज नल, अहिंसा-ब्रती, समस्त प्राणियों के प्रति दयालु, दृढ़-व्रत, भक्त, उदार, न्याय-प्रिय, दृढ़ तथा धैर्यवान, संयमी तथा पवित्र हृदय है मनुष्यों के राजा हैं, और देवताओं के समान हैं। हे मूढ़ कलि, जो इस प्रकार के राजकुमार को शाप देता है वह एक ऐसा पाप करता है जिससे उसका नाश हो जाता हैं। वह शाप उसी पर पड़ता है और उसे नर्क के अथाह तथा विशाल गड्ढे में डुबा देता है।

Paraphrase The gods further said in reply, "Damayanti had chosen Nala with our approv-

val and that in view of his good qualities every woman would like to choose a prince so handsome. He is virtuous, pledge-keeping and scholar of the Vedas and the Puranas. At the same time; he always honours the gods with gifts. Not only this, he is harmless, kindly, words-keeping, honest, generous and justice-loving. Again he is firm and enduring, moderate and purehearted, He is the greatest of man, possessed with divine qualities. O foolish Kali, a man who curses such a peerless prince commits a sin that will ruin him and condemn him to hell.

Thus the gods to Kali spake,
And mounted heavenward; where upon that Shade,
Frowning, to Dwapara burst forth; "My rage
Beareth no curb. Henceforth in Nala I
Will dwell; his Kingdom I will make to fall;
His bliss with Damayanti I will mar;
And thou within the dice shalt enter stright,
And help me, Dwapara ! to drag him down."

Sudstance in English When the gods had gone, Kali told Dwapara that he was uncontrollably angry. Then he asked him to enter the dice and help him in bringing about the fall of Nala.

Meanings Mounted=rose up ऊपर चल दिए। Burst forth = spoke forcibly प्रचण्डता से बोला। Beareth no curb=is uncontrollable रोका नहीं जा सकता। Mar=spoil, destory नष्ट करना, खराब करना। Dice डाइस=पाँसा। To drag him down=to bring about his fall उसका पतन करना।

हिन्दी रूपान्तर इस प्रकार देवगण ने कलि से यह शब्द कहे और देवलोक को चले गये। उनके चले जाने पर कलि तेवरी चढ़ा कर द्वापर से कह उठा—मेरा क्रोध रोके नहीं रुकता। अब से आगे मैं नल के शरीर में प्रवेश करके वहीं रहूँगा, उसके राज्य का पतन करूँगा,

दमयन्ती के सङ्ग उसके सुख-भोग को नष्ट कर दूंगा, और हे द्वापर, तुम्हें तुरन्त पांसों में प्रवेश करके उसका पतन कराने में मेरी सहायता करनी होगी।

Paraphrase Saying so to Kali, the gods flew to heaven, Upou this that dark figure scowled and angrily spoke toDwapara. My anger is curbless. From this ltime on I will exercise a wicked Influence on Nala. I wil cause the downfall of his kingdom and will rob the couple of their happiness. And, O Dwapara, you immediately arrange the game of dice in such a way as to help me to bring about his fall.',

—oo—

आवश्यक नोट

जव भी विद्यार्थी से 'Explanation with reference to the context' का प्रश्न पूछा जाये तो पहले पैरा में उसे वताना है कि passage कहाँ से लिया गया है और उसका लेखक कौन है। दूसरे पैरा में विद्यार्थी को ३ — ४ पंक्तियों में यह वताना चाहिये कि जिस passage को उसे explain करने को कहा गया है उससे पहले passage से सम्वन्ध रखने वाली, क्या कुछ वात कही गई है। यह दोनों पैरे मिलकर पूर्ण प्रसङ्ग वनाते हैं। कुछ लोग पहले पैरे को reference के नाम से पुकारते हैं; पर यह भारी भूल और भ्रम है

तीसरे पैरा में विद्यार्थी को उस passage की व्याख्या देनी चाहिये। अन्त में, चौथे पैरा में जो कुछ भी विशेष वात लिखनी हो वह लिखनी चाहिये अर्थात यदि passage में किसी fig. of speech आदि का प्रयोग किया गया है तो वह लिखना चाहिये, और यदि passage में किसी वस्तु या व्यक्ति आदि का नाम आता है तो उस पर भी आवश्यकतानुसार टिप्पणी देनी चाहिये, आदि, आदि।

Explanations with reference to the context

As Indra' midst the gods....................a royal soul.

Reference to the Context This passage has been taken from the poem entitled 'The Winning of Damayanti' composed by Sir Edwin Arnold, a well known English poet and journalist of the 19th century. The poem occurs in the Vana Parva of the Mahabharata.

आवश्यक नोट:—यह context (प्रसङ्ग या प्रकरण) का पहला भाग है। प्रस्तुत पुस्तक में जब भी विद्यार्थी को 'Explonation with reference to the context' का प्रश्न पुछा जाये तो पहले पैरा में उसे सदैव यही लिखना चाहिए।

The poem opens with the various gifts and graces of Nala the noble son of Virasen. The passage shows that Nala possessed all the good qualities of head and heart. The poet says:—

Explanation Just as Indra is the chief among the gods similarly Nala was the most magnificent of all the kings of his time. He was superior to all men of his time.. Indeed, he outshone all other men in the same way in which the sun outshines and overshadows all other stars. He had noble ideas and thoughts and had a knowledge of the 'Vedas' and 'Puranas'. He was brave and ruled over the territory (राज्य देश) of Nishad in a noble manner. He was very fond of playing dice. At the same time, he had a high sense (भावना) of self-respect and was a real leader of the army arranged for battle. He was very highly spoken by beautiful ladies. He was liberal and knew well how to check and restrain (रोकना) his thoughts and feelings. He always protected and supported other people He was so justice loving that it appeared as if he were Manu incarnate (साक्षात् मनु) on the earth. He was really a good and great man.

प्रसङ्ग यह पंक्तियाँ उन्नीसवीं शताब्दी के प्रसिद्ध अंग्रेजी कवि तथा पत्रकार एडविन आरनोल्ड द्वारा रचित 'दमयन्ती का विवाह' नामक कविता से ली गई हैं। यह कविता महाभारत के वन पर्व में है।

यह कविता राजा वीरसेन के सपुत्र नल के बहुत से गुणों के वर्णन से प्रारम्भ हो.ी है। नल के मस्तिष्क और हृदय में बहुत गुण थे। कवि कहता है:—

व्याख्या जिस प्रकार इन्द्र सब देवताओं के प्रधान हैं उसी प्रकार नल अपने समय के सब राजाओं से अधिक पराक्रमी थे। वह अपने समय के सब मनुष्यों से बढ़ कर थे। वास्तव में उन का उसी प्रकार सब मनुष्यों से अधिक तेज था जिस प्रकार कि सूर्य समस्त तारागण से अधिक चमकता है और उनके प्रकाश को फीका कर देता है। उसके भाव और विचार उच्च थे और उन्हें वेदों और पुरानों का ज्ञान था। वह योद्धा थे और निषद देश में उत्तम ढङ्ग से राज्य करते थे। वह जुआ खेलने के शौकीन थे। साथ ही साथ, उनमें आत्म-सम्मान की भावना थी और युद्ध के लिए सुसज्जित सेनाओं के वह सच्चे नेता थे। सुन्दरी महिलाये उनकी भारी प्रशंसा करती थी। वह सदैव लोगों की रक्षा करते थे, और उन्हें सहारा देते थे। वह इतने न्यायप्रिय थे कि ऐसा प्रतीत होता था मानों वह पृथ्वी पर साक्षात् मनु हों वास्तव में वह एक नेक और महान पुरुष थे।

Lines 9—14 And in........................rest and eat.

Context While Nishad had a good and great king like Nala who possessed so many qualities of head and heart, in Vidarbha also there was a great king The poet says:—

Explanation In the city of Vidarbha also there lived a great king. His name was Bhima. He enjoyed all the comforts and benefits of life. But the only difficulty with him was that he was childless. In order to have children, he performed many religious ceremonies and bore all sufferings calmly. Once it so happened that a sage called Daman came to his palace. The king who was always respect-

full to sages, received this sage with all politeness. He led the sage into the palace of the queen and there provided him with food and all possible comforts.

प्रसङ्ग जहाँ निषद देश मेंनल जैसा नेक और महान राजा था जिसके मस्तिष्क और हृदय में वहुत गुण ये वहाँ विदर्भ में भी एक महान राजा था। कवि कहता है:—

व्याख्या विदर्भ नगर में भी एक महान राजा था। उसका नाम भीम था। उसे जीवन की सर्व सुविधायें और लाभ प्राप्त थे। परन्तु उसके साथ केवल यह दिक्कत थी कि वह सन्तानहीन था। सन्तान के लिए ऊसने वहुस सी धार्मिक रसमें अदा कीं और धैर्य से वहुत से कष्ट उठाये। एक वार ऐसा हुआ कि राजा के यहाँ दमन नाम के ऋषि आए राजा ने जो सदैव ऋषियों के प्रति सम्मान रखता था इस ऋषि का वहुत ही नम्रता से स्वागत किया। वह ऋषि को रानी के महल में ले गए और वहाँ भोजन और विश्राम कराया।

Lines 15—18. Whereby that sage............goodlier be.

Context Raja Bhima was very reverent. When the sage called Daman came to his place he gave him a very warm reception and provided him with all possible food and rest, The sage was pleased to grant the king boons. The poet says:—

Explanation The cordial reception given by the king pleased the sage so much that he satisfied the long-felt wish of the queen. He gave the pueen the greatest joy by granting her the boon of children. In course of time the queen gave birth to a girl who had all the good qualities befitting a girl. The pueen also bore three sons who were very brave & healthy. The name of the girl was Damayanti and the sons were called Daman, Dama and Danta respectively. Damayanti was more charming and beautiful than any other girl and the sons also were most handsome.

प्रसंग राजा भीम वड़े श्रद्धालु थे। जव दमन नाम के ऋषि उनके यहाँ आए तो उन्होंने उनका अत्यन्त

स्नेहपूर्ण स्वागत किया और उन्हें भोजन और विश्राम प्रदान किया। ऋषि ने प्रसन्न होकर राजा को वरदान दिये। कवि कहता है:—

व्याख्या राजा के स्नेहपूर्ण स्वागत से ऋषि इतने प्रसन्न हुए कि उन्होंने रानी की बहुत दिनों की इच्छा पूर्ण कर दी। उन्होंने रानी को संतान का वर देकर बहुत ही हर्षित किया। यथा समय रानी को एक पुत्री हुई जिसमें कन्या के लिए उचित सब गुण विद्यमान थे। रानी के तीन पुत्र भी पैदा हुए जों बड़े वीर और आरोग्य थे। कन्या का नाम दमयन्ती था और पुत्रों के नाम क्रम से दमन, दम और दान्त थे। दमयन्ती किसी भी लड़की से अधिक चित्ताकर्षक और सुन्दर थी तथा लड़के भी सब से अधिक सुन्दर थे।

Lines 24—25 And midst them............and bright.

Context Damayanti had a very large number of maid-servants and maidens to serve her in every way. Her beauty was uneuqalled. The poet says :—

Explanation In the midst of her maid-servants and maidens Damayanti lived in matchless beauty. She was adorned with the richest clothes and ornaments. In contrast with the maidens Damayanti looked as bright and beautiful as the lightning looks in the dark night. Damayanti had as big, black and bright eyes as Lakshmi had.

प्रसंग दमयन्ती के पास बहुत सीं नौकरानियाँ और सखियाँ थी जो हर प्रकार से उसकी सेवा करती थी। दमयन्ती की छवि अनुपम थी। कवि कहता है:—

व्याख्या अपनी दासियों और सखियों के बीच दमयन्ती बड़ी शान से रहती थी। वह बहुमूल्य वस्त्रों और आभूषणों से जटित थी। अपनी सखियों के मुकाबले में दमयन्यी इतनी दीप्तिमान और सुन्दर प्रतीत होती थी जितनी अन्धेरी रात में बिजली। उसकी लक्ष्मी जैसी बड़ी, काली और सुन्दर आँखें थी।

Lines 26—28 Nay; never... ... ...desired.

Context Damayanti's beauty was matchless. Among her maidens she appeared as

beautiful as lightning in the dark night. She had very big and bright eyes. The poet say:—

Explanation This was not all: None among the gods or Yakshas are mortal human beings ever enjoyed such an uncommon beauty as Damayanti. No woman had ever been so much clebrated (praissed). All people had a great desire to win Damayanti's hand. Not to speak of human beings, even the gods desired the hand of Damayanti.

प्रसंग दमयन्ती का सौन्दर्य अनुपम था। अपनी सखियों के बीच में ऐसी दीप्तिमान और सुन्दर प्रतीत होती थी जैसी काली रात में विजली। उसकी वहुत वड़ी और चमकीली आखें थी। कवि कहता है:—

व्याख्या इतना ही नहीं। देवताओं, यक्षों या नश्वर मनुष्यों में से किसी का भी इतना असाधारण सौंदर्य नहीं था जितना दमयन्ती का। किसी भी नारी की कभी इतनी अधिक प्रशंसा नहीं हुई थी। सव लोग दमयन्ती से पाणि-ग्रहण करना चाहते थे। मनुष्यों की कौन कहे, देवताओं की भी दमयन्ती से विवाह करने की इच्छा थी।

Lines 31—35 And oft times... ... ...seed of speech.

Context In beauty Damayanti was matchless among women and Nala was peerless among men. The poet carries the thread of the story further and says:—

Explanation It was many times in the presence of Damayanti that people declared that Nala had more graces and virtues than any other prince on the earth. Similary it was very often that before Nala himself the people described with considerable praise and astonishment the great beauty of Damayanti. The result was that although they hadnot met each other so far and although they had not known and seen each other upto this time yet from the great praise they heard about each other, they began to seek after each other.

प्रसंग सुन्दरता में दमयन्ती स्त्रियों में अद्वितीय थी और नल मनुष्यों में। कवि आगे कहता है:—

व्याख्या बहुधा लोग दमयन्ती के सामने यह कहते थे कि नल पृथ्वी पर सब राजकुमारों से गुणों में बढ़ कर है और उसी प्रकार नल के सामने सम्मानपूर्वक और कौतुहलवश वे दमयन्ती के महान सौंदर्य का वर्णन करते थे। परिणाम यह हुआ कि यद्यपि उनकी अभी तक एक दूसरे से भेंट नहीं हुई थी और यद्यपि वे अभी तक एक दूसरे को न जानते थे और न एक दूसरे को देखा था पर फिर भी एक दूसरे की प्रशंसा सुनकर वे एक दूसरे से अनुराग करने लगे।

Line 40—44 But the sky-traveller......save of the.

Context Lost in dreaming of *Damayantis* beauty, *Nala* was one *day* walking in his palace *garden*. There he *saw* some swans enjoying themselves. *Nala* *caught* one of them. But the *swan* made *a* request to *Nala*. The poet *says*:—

Explanation When *caught* by *Nala*, the swan *addre*-ssed prince *Nala and* made *a* request to him not to kill him, for he would render *a* great service to him. The *swan* went on *sayaing* that he would go to *Damayanti and speak* so well to her of *Nala*' s virtue *and* graces that she would never think of marrying *anyone* eles except *Nala*.

प्रसंग एक दिन दमयन्ती के सौंदर्य में मग्न नल अपने वाग में घूम रहा था। वहाँ उसने कुछ हंसों को क्रीड़ा करते देखा। उसने उनमें से एक को पकड़ लिया। परन्तु हंस ने नल से एक प्रार्थना की। कवि कहता है:—

व्याख्या जब नल ने हंस को पकड़ लिया हंस ने राजकुमार नल को अभिवादन करते हुए प्रार्थना की कि मुझे न मारिये क्योंकि मैं आपका बड़ा काम करूँगा। हंस ने आगे कहा कि मैं दमयन्ती के पास जाकर आपका गुण गान इतने अच्छे ढङ्ग से करूँगा कि वह आपके अतिरिक्त किसी अन्य व्यक्ति से विवाह करने की वात ही नहीं सोचेगी।

Slender-*waisted* one...............................wed-

Context The *swan* whom *Damayanti* wished to *catch* slipped from her *hands and* spoke

to her in human tongue. He said that if Damayanti married a noble and mathless prince like Nala, her exellent birth and beauty would be of purpose. The swan says:—

Eeplanaation Addressing Damayanti as a beautiful woman with slender waist, the swan said that neither gods, nor men, nor Gandharves had ever to show one more handsome and more virtuous than Nala, as she was a matchless maid, so Nala was a peerless prince. The swan further said that it would be something very pleasant and happy if a perfect woman like Damayanti married a perfect man like Nala.

प्रसंग जिस हंस को दमयन्ती पकड़ना चाहती थी वह उसके हाथों से निकल गया और मनुष्यों की भाषा में उससे बोला। उसने कहा कि यदि दमयन्ती ने नल जैसे श्रेंठ और अद्वितीत राजकुमार से विवाह कर लिया तो ऊसका ऊच्च जन्म और सौंदर्य सफल हो जायेगा। कवि कहता है:—

व्याख्या हंस ने दमयन्ती को पतली कमर वाली सुन्दर स्त्री कह कर अभिवादन किया और कहा कि न देवताओ में न मनुष्यों में और न गन्धर्वों में कोई भी नल जैसा सुन्दर और नेक है। जिस प्रकार वह एक अद्वितीय कुमारी है सी प्रकार नल भी एक अद्वितीय राजकुमार है। हंस ने यह भी कहा कि यह बहुत ही सुन्दर और सुखदायक बात होगी यदि दमयन्ती जैसी आदर्श नारी ने नल जैसे एक आदर्श पुरुष से विवाह कर लिया।

Line 75—82 But Damayanti... ... ...no joy at feast.

Context The swan spoke so highly about the handsomeness and nobility of Nala that Damayanti fell in love with Nala and she was completely changed. The present passage describs the love-sickness of Damayanti. The poet says:—

Explanation When Damayanti had heard so much about the beauty and nobility of Nala she was greatly affected. She fell in love with Nala so much that while in body she was at her home, in heart or spirit she

was always with *Nala*. She felt distressed and became sad and pale and passed her time in giving out sighs due to her great love for *Nala*. Like all lovers, her eyes were turned unward and one could read signs of love-sickness on her face. The result was that soon after wards her body lost its old vigour (power) and activeness. Too much of love robbed her of her mental peace so that she failded to find rest in sleep enjoyment in society and delight at banquets.

प्रसंग हंस ने नल के सौंदर्य और कुलीनता की इतनी प्रशंसा की कि दमयन्ती नल पर मोहित हो गई और उसकी अवस्था पूर्ण रूप से परिवर्तित हो गई। इन पंक्तियों में दमयन्ती की प्रेम पीड़ा का वर्णन है। कवि कहता है:—

व्याख्या जब दमयन्ती नल के सौंदर्य और श्रेष्ठता के बारे में इतना अधिक सुन चुकी तो वह बड़ी प्रभावित हुई। वह नल पर इतनी आसक्त हो गई कि यद्यपि शरीर से अपने घर पर थी, पर हृदय या आत्मा से वह सदैव नल के साथ थी। उसे परेशानी होने लगी और वह मलिन और पीली हो गई, और नल के प्रति भारी प्रेम के कारण अपना समय आहें भरने में बिताती थी। जैसा प्रेमियों का हाल होता है उसकी आँखें ऊपर को चढ़ी रहती और उसके चितवन पर प्रेम पीड़ा के लक्षण दिखाई पड़ते थे। परिणाम यह हुआ कि इसके पश्चात शीघ्र ही उसके शरीर की पहली सी शक्ति और फुर्ती जाती रही। अत्यधिक प्रेम के कारण वह मानसिक शान्ति से वञ्चित हो गई जिससे न तो उसे सोने में चैन रहा, न सङ्गत में आनन्द और न दावतों में प्रसन्नता।

Line 121—125 There is this realm......honoured guest.

Context When Indra asked *Narad* about his well-being and that of the world and the Kshatriya kings, he (Narad) replied that all was well with him, the world and the Kashatriya kings. At this Indra again asked what had happened to the Kshatriya warriors who love to fight fearlessly and die in battle. The poet has put the whole thing in the mouth of Indra.

Explanation The kingdom of heaven is meant for those Kshatriya warriors who love to

fight and die. It is theirs in the same way in which mine is the Kamdhenu, the cow that grants all desires. What is the matter with the brave Kshatriya fighters who have been killed on the battle fields ? They are the leaders of men and are always welcomed and honoured here in heaven. But why is it that none of those fearless and brave Kshatriya warriors is now coming to heaven ?

प्रसंग जब इन्द्र ने नारद से उसकी, संसार की और क्षत्रिय राजाओं की कुशलता के बारे में पूछा तो नारद ने उत्तर दिया कि संसार तथा क्षत्रिय राजा सब कुशलपूर्वक हैं। इसपर इन्द्र ने फिर पूछा कि जिन क्षत्रिय सैनिकों को निर्भयता से युद्ध करते हुए मारे जाने से प्रेम है उन्हें अब क्या होगया है ? कवि इन्द्र से ही सब बात कहलवा रहा है

व्याख्या स्वर्ग का राज्य उन क्षत्रियों के लिए है जिन्हें लड़कर मरने से प्रेम है। यह स्वर्ग भूमि उन क्षत्रियों की उसी प्रकार है जिस प्रकार कि कामधेनु जो कि अभीष्ट फल देती है मेरी है। उन क्षत्रिय सैनिकों को क्या हुआ जो युद्ध क्षेत्र में खेत आए हैं ? वे मनुष्यों के नायक हैं और स्वर्ग-भूमि में सदैव उनकी प्रतिष्ठा होती है। परन्तु यह क्या बात है कि उन निर्भय और वीर क्षत्रिय सैनिकों में से अब कोई भी इन्द्रलोक में नहीं आ रहा है ?

Lines 132—137 Of her, dread Sakra......the maid.

Context When Indra asked *Narad* why the Kshatriya kings were no longer coming to heaven he replied that they had all gone to attend the Swayamvara of Damayanti, the peerless daughter of the king of Vidiarbha. Hence there were no wars on the earth and no kshatriya died in battle to enter heaven. The poet has put the whole thing in the mouth of *Narad*.

Explanation *Narad* adderessed Indra as Sakra who could inspire awe in hearts of others and told him that the swayamvara of peerless Damayanti was going to be held very shortly. All the Kshatriya kings and princes of all the different countries of the world were going to

take part in that swayamvara at Vidarbha. Every king or prince wanted to win the hand of Damayanti who was an ideal woman, possessing all the virtues and beauty of a true woman. Again addressing Indra as one who killed the troublesome demons. Narad told him with great astonishment that all the people in the world desired to marry Damayanti for she was a peerless beauty.

प्रसंग जब इन्द्र ने नारद से पूछा कि क्षत्री राजा स्वर्ग में क्यों नहीं आरहै हैं तो उसने उत्तर दिया कि वे विदर्भराज की अनुपम पुत्री दमयन्ती के स्वयम्वर में जा रहे हैं। इसीलिए पृथ्वी पर कोई युद्ध नहीं हो रहे हैं और न कोई क्षत्री राजा युद्ध में मरता है और न स्वर्ग जाता है। कवि नारद जी से कहलवा रहे हैं:—

व्याख्या नारद ने इन्द्र का शक्र के नाम से अभिवोदन किया जो कि दूसरों के हृदय में आतङ्क उत्पन्न कर सकता है और उसे वताया कि अद्वितीय सुन्दरी दमयन्ती का हाल ही में स्वयम्वर होने वाला है। संसार के सारे देशों के सारे राजकुमार उस स्वयम्वर में भाग लेने के लिए विदर्भ गए हुए हैं। प्रत्येक राजा या राजकुमार दमयन्ती से विवाह चाहता है, क्योंकि वह एक आदर्श स्त्री है और उसमें एक वास्तविक नारी के सभी गुण तथा सौंदर्य पाये जाते हैं। नारद ने पुनः इन्द्र को राक्षसों का संहार करने वाला कहकर अभिवादन किया और आश्चर्यान्वित होकर उसे वताया कि संसार के सभी लोग दमयन्ती से विवाह करना चाहते हैं क्योंकि वह अनुपम सुन्दरी है।

Lines 147—152 Thus it chansed............fair he was.

Context As soon as the gods heard of the story of Damayanti's Swayamvara, they started for the city of Vidarbha. Now Nala also set out for the city at the same time. In the way the gods saw Nala, and were very much struck by his beauty. The poet says:—

Explanation It so happened that the gods saw Nala also on his way to the city of Vidarbha. He was as handsome as Kamadeva himself. Just as the sun makes all other stars grow dim and pale before him, similarly among human beings Nala was so very bright & beautiful that nobody else could compare with him. Indeed, Nala was so

beautiful that the gods were greatly astonished to see him and stopped for sometime in the way, not knowing what to do and where to go

प्रसङ्ग दमयन्ती के स्वयम्वर की कथा सुनते ही देवता लोग विदर्भ नगर की ओर चल दिये। उसी समय नल भी उस नगर की ओर चल दिया। मार्ग में देवताओं ने नल को देखा और उसके सौंदर्य से प्रभावित हुए। कवि कहता है:—

व्याख्या ऐसा हुआ कि देवताओं ने नल को विदर्भनगर की ओर जाते देखा। वह कामदेव जैसा सुन्दर था। जिस प्रकार सूर्य सब तारागों को फीका कर डालता है, उसी प्रकार नल मनुष्यों में इतना तेजस्वी और सुन्दर था कि कोई भी अन्य पुरुष उसकी तुलना नहीं कर सकता था। वास्तव में नल इतना सुन्दर था कि देवताओं को उसे देखकर बड़ा ही आश्चर्य हुआ और वे कुछ समय के लिए रास्ते में रुक गए। उनकी समझ में न आया कि क्या करें और कहाँ जायें।

Lines 172—176. But *Nala*, hearing......compassion gods.

Context Nala desired the gods to tell him who they were, what their message was and to whom they wanted to send that message. At this Indra told Nala that they were the four Lokapalas; Indra, Agni, Varuna and Yama. He then asked him to bear to Damayanti the message that she could choose as her husband one of the Lokapalas, who were coming to Vidarbha to win her hand. This put Nala in a difficult position. The poet says:—

Explanation Hearing of such a message *Nala* felt himself in a difficult position. He therefore folded his hands as a mark of respect to the gods, and in a state of astonishment he requested the most powerful gods to completely agree not to send such a message through him. He told the gods that since he himself had come in order to win the hand of Damayanti, he could not be expected to woo her on behalf of others;nor could he be expected to bear such a message Nala, therefore, requested the gods to spare him from such a task.

प्रसङ्ग नल ने देवताओं से इच्छा प्रकट की कि वे उसे बताएँ कि वे कौन हैं, क्या उनका सन्देश है और किस के पास वे इस सन्देश को भेजना चाहते हैं। इस पर इन्द्र ने नल से कहा कि वे इन्द्र, अग्नि, वरुण और यम चार लोकपाल हैं पुनः उन्होंने उससे दमयन्ती के पास वह सन्देश ले जाने को कहा कि लोकपाल विदर्भ को दमयन्ती से विवाह करने की इच्छा से आरहे हैं और उनमें से किसी को अपना पति चुनले। इससे नल कठिन परिस्थिति में पड़ गया। कवि कहता है:—

व्याख्या ऐसा सन्देश सुन कर नल ने अपने को कठिन परिस्थति में पाया। इसीलिये उसने आदर सहित देवताओं के सामने हाथ जोड़े और आश्चर्य से उन अत्यन्त शक्तिशाली देवताओं से प्रार्थना की कि वे इस बात पर पूर्ण सहमत हो जायें कि ऐसा सन्देश उसके द्वारा न भेजें। उसने देवताओं से कहा कि चूँकि वह स्वयं दमयन्ती से विवाह की इच्छा से आया है अतः उससे यह आशा नहीं की जा सकती कि वह दूसरों की ओर से दमयन्ती को विवाह के लिए कहे, न ही उससे सन्देश ले जाने की आशा की जा सकती है। अतः नल ने देवताओं से प्रार्थना की कि वे उसे ऐसे कार्य से मुक्त कर देवें।

Line 183—189, And, lo ! ... ...than she.

Context When *Nala* quite agreed to be the messenger of the gods, he placed his difficulty before the gods. He said that since the palace of Damayanti was well guarded, it was not possible for him to enter it and convey the message to Damayanti. But Indra assured him of an easy entry there. The poet says:—

Explanation And the wonder was that, as soon as Indra spoke these words, Nala found himself in the palace of Damayanti. There he saw that Damayanti, the most famous and beautiful maiden of Vidarbha was seated in the midst of her maids. She was more dignified and beautiful than any maid. She had such a fine and tender body, such a well-shaped waist, such beautiful hands and feet and such bright eyes that even the moon did not look so bright and beautifull as she.

प्रसङ्ग जब नल ने देवताओं का दूत बनना स्वीकार कर लिया तो उसने देवताओं के आगे अपनी कठिनाई रक्खी। उसने कहा कि चूँकि दमयन्ती के भवन के ऊपर खूब पहरा लगा रहता है इसलिये उसके लिए यह सम्भव नहीं कि वह उसमें प्रवेश करके दमयन्ती को सन्देश दे सके। परन्तु इन्द्र ने उसे विश्वास दिलाया कि वह सुगमता से वहाँ प्रवेश कर सकेगा। कवि कहता है:—

व्याख्या और आश्चर्य की बात थी कि इन्द्र के यह शब्द कहते ही नल दमयन्ती के भवन में पहुँच गया। वहाँ उसने देखा कि विदर्भ की सबसे प्रसिद्ध और सुन्दर कुमारी दमयन्ती अपनी सखियों के बीच में विराजमान थी। वह किसी भी सखी से अधिक तेजवान और सुन्दर थी। उसका ऐसा सुन्दर और कोमल अङ्ग था, ऐसी सुडौल कमर थी तथा ऐसे सुन्दर हाथ पैर और चमकीली आँखें थीं कि चन्द्रमा की छटा भी उसके आगे मलिन प्रतीत होती थी।

Lines 190—196. Love at the sight..............bright and fair.

Context When Nala entered the palace of Damayanti, he saw that Damayanti was seated in the midst of her maids. Her nice and tender body, her well-shaped waist, her beautiful hands and feet and her bright eyes made her look brighter and more beautiful than the moon. Nala was so very much struck by her bloom and beauty that his love for her increased all the more. The poet says.—

Explanation When Nala saw the gentle and joyous face of Damayanti, he developed a very strong feeling of love for her. He kept standing and looking fixedly at her. Yet when he remembered the confidence which the gods had placed in him and when he remembered the duty which the gods had entrusted him with, he suppresssed the love on account of which his heart was beating. But when the beautiful maidens saw Nala they left their cushions. They were greatly astonished to see how a man had entered the palace of Damayanti, which was so well-guarded. But they were more astonished to see that the whole earth had not to show a brighter and more beautiful man than Nala.

प्रसङ्ग जब नल ने दमयन्ती के भवन में प्रवेश किया तो उसने देखा कि दमयन्ती अपनी सखियों के बीच में बैठी हुई है ! उसका उत्तम और कोमल शरीर, उसकी सुडौल कटि, उसके सुन्दर हाथ-पैर और उसकी चमकीली आँखें उसकी छटा को चन्द्रमा से भी अधिक बढ़ा रहे थे। नल उसके यौवन तथा सौंदर्य से इतना अधिक प्रभावित हुआ कि दमयन्ती के प्रति उसका प्रेम और भी अधिक बढ़ गया। कवि कहता है:—

व्याख्या जब नल ने दमयन्ती की मृदु और प्रसन्न मुखाकृति को देखा तो उसके हृदय में उसके प्रति प्रेम की प्रबल भावना उत्पन्न हो गई। वह खड़ा हुआ उसकी ओर टकटकी बाँध कर देखता रहा। पर जब उसे उस विश्वास की याद आई जो देवताओं ने उसके प्रति किया था और जब उसे उस कर्त्तव्य की याद आई जो कि देवताओं ने उसके सुपुर्द किया था। तो उसने उस प्रेम को छिपा लिया जिसके कारण उसका हृदय धड़क रहा था। परन्तु जब उन सुन्दर सखियों ने उसे देखा तो वे अपने आसनों से उठ खड़ी हुईं। उन्हें यह देखकर बड़ा आश्चर्य हुआ कि दमयन्ती के महल में जिस पर इतना कड़ा पहरा है किस प्रकार एक आदमी ने प्रवेश कर लिया है। परन्तु उन्हें और भी अधिक आश्चर्य इस बात का हुआ कि नल जैसी अलौकिक छटा का पुरुष पृथ्वी भर में नहीं है।

Lines 197—204 In wondering pleasure.........so sweet.

Context When Nala entered Damayanti's palace, his pearless beauty exercised a magical effect upon all the maidens who sprang upto see him. They were surprised to see how he had managed to enter the palace when it was so well-guarded. They were still more astonished to see that he was so handsome that the earth had not to show a more handsome man. The poet says:—

Explanation The maidens were both surprised and pleased to see Nala. Each one of them greeted him without speaking a word to him. But in a low,slow and indistinct voice they said to themselves that his beauty and brightness and his splendid and powerful physique were

beyond all description. They put to themselves the question as to what his status in society was. They asked themselves whether he was god, a Gandharva or Yaksha But none of these questions were spoken out, because the maidens could not utter a single word. All of them stood very bashfully there.

प्रसङ्ग जव नल ने दमयन्ती के भवन में प्रवेश किया तो उसके अनुपम सौंदर्य ने सखियों के ऊपर जादू का सा असर डाला। वे सव उसे देखकर खड़ी हो गईं। उन्हें यह देखकर आश्चर्य हुआ कि जव महल पर इतना कड़ा पहरा था तो नल ने ऊसमें प्रवेश कैसे कर लिया है। ऊन्हें और भी अधिक आश्चर्य यह हुआ कि नल जैसा सुन्दर पुरुष पृथ्वी भर में दूसरा नहीं। कवि कहता है:—

व्याख्या नल को देखकर सखियों को आश्चर्य भी हुआ और प्रसन्नता भी। उनमें से प्रत्येक ने विना एक शव्द कहे उसका स्वागत किया। हर एक धीमी, दवी हुई और अस्पष्ट वाणी में उन्हों ने अपने मन में कहा कि उसकी छटा तथा सौंदर्य और उसका तेजस्वी और शक्तिशाली शरीर अवर्णनीय है उन्होंने अपने तई प्रश्न किये कि उसकी सामाजिक स्थिति क्या है। उन्होंने अपने आप को पूछा कि वह कोई देवता है। गन्धर्व है या यक्ष। परन्तु इनमें से कोई भी प्रश्न किसी दूसरे से नहीं कहा गया क्योंकि सखियाँ एक शव्द भी न वोल सकी। वे सव वहाँ लजीजे ढङ्ग से खड़ी रही।

Lines 227—230 Pledge thyself............trust thine.

Context Nala told Damayanti that he had come as the messenger of the four Lokaplas who wanted to marry her. At this Damayanti bowed and said as a mark of respect to the gods. But then she smiled and said to Nala.

Explanation O King, I want you to make a promise to me that you will always remain faithful to me. If you do so, it will be a great favour to me. And I will try to repay this kindness with all my body, heart and soul and with all my worldly possessions, because I have completely entrusted my body and soul and all my belongings only to you.

प्रसङ्ग नल ने दमयन्ती से कहा कि वह चार लोकपालों का दूत वनकर आया है जोकि उससे वियाह करना चाहते हैं। इस पर दमयन्ती ने देवताओं के सम्मान में अपना सिर झुकाया। पर फिर उसने मुस्करा कर नल से कहा।

व्याख्या हे राजन ! मैं चाहती हूँ कि आप मुझे यह वचन दें कि आप मेरे प्रति वफादार रहेंगे। यदि आप ऐसा करें तो आपकी वड़ी कृपा होगी। और मैं अपने तन, मन, आत्मा और साँसारिक अधिकारों द्वारा उस कृपा का वदला चुकाने का प्रयत्न करूँगी। क्योंकि मैंने अपना शरीर, आत्मा तथा अपना सर्वस्व केवल आपको पूर्णतया सौंप दिया है।

Lines 231—237 Thy getle name.........and remedy.

Context When Nala told Damayanti that he had come to her with the message that the Lokapalas wanted to marry her, she opened out her heart to him. She asked him to promise her that he would ever remain faithful *to* her, for she had entrusted her body and soul and all her possessions to him. She further said.

Explanation When the swan spoke so highly and so well of your great name and fame, I was fielld with a passion of love for you. O gentle and handsome prince, it was only on account of you that the kings were called to attend the swayamvara at Vidarbha. I feel very sad to say that if you do not accept the love which I have offered to you I shall be compelled to end my life by taking poison or by burning myself in fire, or by dorwning or by strangling by means of a small rope. One of such ways of dying will be my unhappy cure.

प्रसङ्ग जब नल ने दमयन्ती से कहा कि वह यह सन्देश लेकर आया है कि देवता उससे विवाह करना चाहते हैं, तो उसने [दमयन्ती ने] अपने दिल की वात उससे कह डाली। उस ने उससे यह प्रतिज्ञा करने को कहा कि वह सदैव उसके प्रति वफादार रहेगा क्योंकि उसने अपना शरीर और आत्मा और अपना सर्वस्व उसको अर्पित कर दिया है। उसने आगे कहा।

व्याख्या जब हंस ने आपका इतना अधिक यश गान किया और इतने उत्तम ढङ्ग से किया तो मेरे हृदय में आप के प्रति प्रेम की लालसा भर गई। हे भद्र तथा सुन्दर राजकुमार! आपके ही कारण राजा लोग विदर्भ में स्वयम्वर में उपस्थित होने के लिए आमन्त्रित किये गये हैं। मुझे शोक के साथ कहना पड़ता है कि यदि आपने मेरे प्रेम को स्वीकार न किया तो मुझे विवश होकर विष द्वारा या जल कर, डूबकर, या रस्सी के द्वारा गला घोंट कर मृत्यु कर देनी होगी। इस प्रकार की कोई मृत्यु ही मेरा दुख से भरा इलाज होगा।

Lines 239—245 With gods so.........what springs of it.

Context When *Nala* went to Damayanti as the messenger of the gods, she told him frankly that she had made up her mind only to marry with him. She further said that if he did not accept her love, she would end her life by resorting to poison fire, water or hanging. At this Nala was surprised and he said:—

Explanation The gods who protect the world and who are feared by all, are waiting for your love and they are soon coming to win your hand. Under these conditions it is most surprising that you should wish to marry a man. Just think over the matter carefully. The gods have the power to create and destroy- They are all-knowing and all-powerful. In comparison with them I have no importance at all. Therefore, bring yourself to marry one of the gods. You must bear in mind that displeasure of these powerful gods brings sure death to a man.

प्रसंग जब नल दमयन्ती के पास देवताओं का दूत बन कर गया तो उसने (दमयन्ती) ने उसे (नल को) स्पष्ट कह दिया कि उसने अपना विवाह उससे (नल से) करने की ठान ली है। उसने यह भी कहा कि यदि उसने उसके प्रेम को स्वीकार नहीं किया तो वह विष खाकर, आग में जल कर, पानी में डूब कर या फांसी खाकर अपने प्राण दे देगी। नल को इस पर आश्चर्य हुआ और उसने कहा:—

व्याख्या देवता लोग जो संसार की रक्षा करते हैं और जिनसे सब भयभीत हैं वे तुम्हारे प्रेम की प्रतीक्षा

में हैं और शीघ्र ही तुमसे विवाह करने की इच्छा करते हैं । इस विषय में तनिक सावधानी से सोचो । देवताओं में सृजन और संहार करने की शक्ति है । वे सर्वज्ञानी और सर्वशक्तिमान हैं । उनके मुकाबले में मेरा कोई महत्व नहीं है । इसलिए तुम देवताओं मेंसे किसी से विवाह करलो । तुम्हें यह स्मरण रखना चाहिए कि इन शक्तिमान देवताओं की अप्रसन्नता से मनुष्य की अवश्य मृत्यु हो जाती है ।

Lines 246—251 Spare me............God like delights !

Context Damayanti showed a firm mind that she would marry not the gods, but *Nala* himself. At this Nala was greatly surprised and explained to her the evil consequences of such a step. He said that he was nothing as compared with the gods who are all-knowing and all powerful. He reminded her that to displease the gods was to invite sure death. He, therefore, pressed her to keep away from the idea of marrying a man like him. He said:—

Explanation O most beautiful lady, spare my life. The gods are noble and great. You can choose any one of these gods as your husband at your sweet will. By doing so you will gain every thing. You will be able to put on clothes which will always remain clean. You will be able to decorate your forehead with such garlands or heavenly flowers as never lose their freshness and beauty. You are fit to be a goddess, and you should, therefore, become one so that you may be able to gain those intellectual moral and spiritual delights which are of a very high order and which are enjoyed by the gods.

प्रसङ्ग दमयन्ती ने यह दृढ़ निश्चय प्रकट किया कि वह देवताओं से विवाह नहीं करेगी बल्कि नल से ही करेगी । इस पर नल को भारी आश्चर्य हुआ और उसने उसे इस कार्य के दुष्परिणाम बताए । उसने कहा कि वह सर्वज्ञानी और सर्वशक्तिमान देवताओं के मुकाबले में कुछ नहीं है । उसने उसे याद दिलाया कि देवताओं को अप्रसन्न करना निश्चित मृत्यु को निमन्त्रण देना है । इसलिए उसने उस पर दबाव डाला कि वह उस जैसे मनुष्य के साथ विवाह करने के विचार से अलग रहे । उसने कहा :—

व्याख्या हे अत्यन्त सुन्दर देवी, मेरी जान बचा दे। देवता लोग भद्र और महान हैं। तुम इन देवताओं से किसी को अपनी इच्छानुसार अपना पति बना सकती हो। ऐसा करने से तुम्हें सब प्रकार का लाभ होगा। तुम सदैव निर्मल रहने वाले वस्त्र पहन सकोगी। तुम अपने मस्तक को स्वर्गीय पुष्पों की ऐसी मालाओं से सुसज्जित कर सकोगी जिनकी ताजगी और सौंदर्य कभी नष्ट नहीं होता। तुम एक देव-पत्नी होने के योग्य हो और तुम्हें देव-पत्नी बन जाना चाहिये जिससे तुम मानसिक, नैतिक तथा आत्मिक आनन्दों को प्राप्त कर सको जो बड़ी उच्च कोटि के होते हैं और जिन्हें देवता लोग भोगते हैं।

Lines 270—276 Sent on such embassy............so be !"

Context When Nala described the virtuous of the four 'Lokapalas' and pressed Damayanti to choose one of them for her husband, she told *Nala* that she had every respect for the great gods, but yet she had vowed to choose him and make him her husband. At this Nala said to her:—

Explanation O most beautif l princess, you know that the gcd- have sent me to ycu with the message that they desire to marry you. When such is the pcsiti n, Low can I venture to try to win your hand for myself. Since I have made a promise to the gods that I shall woo you on their behalf. I can in no way think of becoming your lover for myself The situation demands that I should remain silent about myself If I come aftar this, I will do so only for my sake and I will argue only for my own case. I sincerely wish that it may happen.

प्रसङ्ग जब नल ने चार लोकपालों के गुणों का वर्णन किया और दमयन्ती पर यह दबाव डाला कि वह उनमें से एक को अपना पति चुनले तो उसने नल से कहा कि वह महान देवताओं की प्रतिष्ठा करती है परन्तु फिर भी उसने यह प्रतिज्ञा की है कि वह उसी को (नल को) चुनेगी और अपना पति बनायेगी। इस पर नल ने उससे कहा:—

व्याख्या हे सुन्दरतमा राजकुमारी, तुम जानती हो कि देवताओं ने मुझे यह सन्देश देकर भेजा है कि वह तुम से विवाह करने की इच्छा रखते हैं। जब परिस्थिति ऐसी है तो मैं यह साहस कैसे कर सकता हूँ कि मैं तुमसे विवाह करने का स्वयं अपने लिये प्रयत्न करूँ। चूँकि मैंने देवताओं से यह प्रतिज्ञा की है कि मैं तुम्हारा विवाह उनके साथ कराने की कोशिश करूँगा इसलिये मैं स्वयं विवाहार्थी बनने की बात सोच भी नहीं सकता। परिस्थिति का यह तकाजा है कि मैं अपने बारे में चुप रहूँ। यदि मैं इसके पश्चात् आता हूँ तो मैं अपने ही लिये आऊँगा और केवल अपनी ही बात का प्रतिपादन करूँगा। मेरी हार्दिक इच्छा है कि ऐसा ही हो।

Lines 333—338 As she came................The maid.

Context The kings of distant and different countries came to attend the Swayamvara of Damayanti. They were some very strong and some very delicate, but all very handsome. Having gathered in very large number, they took their seats in the court according to their rank. When this was done, Damayanti came in their midst to choose one of them. The passage describes how the beauty of Damayanti produced a magical effect on them all. The poet says:—

Explanation When Damayanti came in the presence of the kings and princes. her pearless beauty filled them all with a great delight. The result was that all these proud kings and princes began to gaze at her beauty. Their eyes were completely set and fixed at Damayanti, moving onward only when she moved. They (the eyes of the kings) were moving after the princess at every moment of time.

प्रसङ्ग दूर-दूर और भिन्न-भिन्न देशों के राजा दमयन्ती के स्वयम्वर में उपस्थित हुए। उनमें कुछ बड़े दृढ़ कुछ बड़े कोमल पर सब अत्यन्त सुन्दर थे। भारी संख्या में उपस्थित होकर उन्होंने अपने पदानुसार अपने आसन ग्रहन कर लिए। यह होने पर दमयन्ती उनके समक्ष उनमें से वर चुनने आई। इस पद्यांश में यह वर्णन किया गया है कि दमयन्ती के सौंन्दर्य का ऊन सब पर जादू का सा प्रभाव किस प्रकार पड़ा। कवि कहता है:—

व्याख्या जब दमयन्ती राजाओं और राजकुमारों के समक्ष आई तो उसके अनुपम सौन्दर्य ने उन सब को परमानन्द से परिपूर्ण कर दिया। परिणाम यह हुआ कि वे सब गर्वित राजा और राजकुमार उसके सौंदर्य को टकटकी बाँध कर देखने लगे। उनके नेत्र पूर्णतया दमयन्ती के ऊपर जम गये और केवल उसके बढ़ने के साथ ही आगे बढ़ते थे। प्रत्येक क्षण उनके नेत्र राजकुमारी के पीछे चल रहे थे।

Lines 367—372 As the high gods.........make me know !

Context At the time of Swayamvara when Damayanti failed to know *Nala* from the gods, she invcked the gods themselvet to come to her help. She said that hearing about the beauty and virtues of Nala from the swan she had sincerely made up her mind to make h m her husband. Further, she was faithful to him at heart as well as in spirit and word. Very respectfully and passionately, therefore, she implored the gods to reveal Nala to him. She further said—

Explanation My perfect and sincere belief is that the great and powerful gods have brought *Nala* into being in this world so that he may become my husband. In the name of this truth I pray to the gods that they should assume their real appearances and should reveal *Nala* to me. Since I had made a vow to choose *Nala* as my husband, this vow must be kept up in the interests of his reputation as well as mine. In the name of such honesty and truth, I, therefore, pray to the gods to reveal Nala to me.

प्रसङ्ग स्वयम्वर के समय जब दमयन्ती नल और देवताओं में पहचान करने में असफल रही तो उसने देवताओं से ही सहायता की प्रार्थना की। उसने कहा कि हंस से नल के सौंदर्य और गुणों की प्रशंसा सुनकर उसने सत्यनिष्ठा से उन्हें अपना पति बना लेने का निश्चय कर लिया था। फिर हृदय, भावना और वाणी से भी वह उनके प्रति वफादार थी। अतः बड़े सत्कार तथा प्रबल भावना के साथ उसने देवताओं से प्रार्थना की कि वे नल को प्रत्यक्ष कर दें। उसने आगे कहा:—

व्याख्या मेरा पूर्ण और सच्चा विश्वास है कि महान और शक्तिशाली देवताओं ने नल को मेरा पति बनाने

के लिए हीं संसार में जन्मा है। इस सत्यता के नाम पर मैं देवताओं से प्रार्थना करती हूँ कि वे अपने २ रूप धारण करलें और नल को मेरे सामने प्रत्यक्ष करदें। चूँकि मैंने नल को अपना पति चुनने का व्रत लिया था अत: महाराज नल और मेरे नाम के हेतू यह व्रत बना रहना चाहिए। अत: ऐसी सच्चाई और ईमानदारी के नाम पर मैं देवताओं से प्रार्थना करती हूँ कि वह नल को मेरे समक्ष प्रकट कर दें।

Lines 382—386 Shadowless stood............fair and fresh.

Context At the Swayamvara when Damayanti failed to know *Nala* from the gods she earnestly and sincerely prayed to the gods themselves to reveal Nala to her. Hearing her earnest prayer and seeing her pure heart and her great devotion for *Nala*, the gods were pleased to assume their real appearances, so that the princess had now no difficulty in recognising the gods. The poet says:—

Explanation The gods have no shadow falling on the ground. They do not shut and open their eyes as we mortals do. They never perspire, hence their skins never get wet with any perspiration. They move above the ground very smoothly and very quickly. They do not touch the ground. The flowers with which they adorn their foreheads never fade and are not polluted by the pollen (पराग) which settles (जमा रहता है) in the flowers that grow on the earth Indeed, the flowers which they put on never lose their beauty and freshness as the earthly flowers do.

प्रसङ्ग स्वयम्वर के समय जब दमयन्ती नल और देवताओं में पहचान न कर सकी तो उसने उत्साह से और सच्चे हृदय से देवताओं से ही प्रार्थना की, कि वे नल को उसे दिखादें। उसकी उत्साह पूर्ण प्रार्थना सुनकर और उसके शुद्ध हृदय और नल के प्रति भारी लग्न को देखकर देवताओं ने प्रसन्न होकर अपने अपने रूप धारण कर लिये जिससे अब राजकुमारी को देवताओं को पहचानने में कोई कठिनाई नहीं हुई कवि कहता है:—

व्याख्या देवताओं की परछाईं भूमि पर नहीं पड़ रही है। वे मनुष्यों की तरह अपने नेत्र नहीं झपकते। उन्हें

पसीना नहीं आता, इसीलिए उनके अङ्ग-प्रत्यङ्ग पसीने से कभी नम नहीं होते, वे पृथ्वी के ऊपर वहुत हल्के से और द्रुत गति से चलते हैं। वे पृथ्वी को छूते नहीं। जिन फूलों से वे अपना मस्तक सुसज्जित करते हैं वे कभी कुम्हलाते नहीं और पृथ्वी पर ऊगने वाले फूलों की तरह वे पराग से अपवित्र नहीं होते। वास्तव में जिन फूलों को वे धारण करते हैं उनका सौंदर्य और ताजगी पृथ्वी के फूलों की नाई कभी नष्ट नहीं होता।

Lines 387—391 Whilst by their...............stood Nala.

Context At her swayamvara when Damayanti could not know Nala from the gods she said an earnest and sincere prayer to the gods who were pleased to assume their real appearances Damayanti saw the gods shadowless, with unwinking eyes, their skins without sweat, their feet not touching the ground and their blossoms ever fair and fresh. Damayanti was now able to discover the distinction between Nala and gods. The present passage describes the attributes of *Nala*.

Explanation Just near the gods there was *Nala*. In dress and appearance he exactly resembled the gods. But he had all the attributes that mortals have. He had a shadow falling on the ground. The flowers of his garland which were like cups in shape were unholy, because they had pollen in them and at the same time they were fading and withering. His skin had small drops of perspiration on it. His feet were touching the ground and he was winking his eyes as the ordinary mortals do. All these attributes helped the princess to recognize the prince.

प्रसङ्ग अपने स्वयम्वर में जव दमयन्ती नल और देवताओं में पहचान न कर सकी तो उसने उत्साह से और सच्चे हृदय से देवताओं से प्रार्थना की जिससे उन्होंने प्रसन्न होकर अपने अपने रूप धारण कर लिए। दमयन्ती ने देखा कि देवताओं के परछाई नहीं है। उनकी आँखें नहीं झपकती, उनके शरीर पर पसीना नहीं है, उनके पैर पृथ्वी को छूते नही। उनकी मालाओं के पुष्प सदैव सुन्दर और ताजे रहते हैं। अव दमयन्ती को नल और देवताओं में भेद मालूम हो गया। प्रस्तुत पद्यांश में नल की विशेषताओं का वर्णन है।

व्याख्या देवताओं के समीप ही नल विराजमान थे। उनका वेष और रूप बिल्कुल देवताओं से मिलता जुलता था। परन्तु उनमें मनुष्यों के ऐसे सब लक्षण मौजूद थे। उनकी परछाईं पृथ्वी पर पड़ रही थी। ग्वालों की आकृति के उनकी माला के पुष्प अपवित्र थे, क्योंकि उनमें पराग था और साथ ही साथ वह कुम्हला भी रहे थे। उनके शरीर पर पसीने की बूँदें थीं। उनके पैर पृथ्वी को छू रहे थे और वे अपनी आँखों को साधारण मनुष्यों की भाँति झपकते थे। इन सब विशेषताओं को देख कर राजकुमारी ने राजकुमार को पहचान लिया।

Lines 407–411 Fair princess.........troth to thee.

Context When Damayanti garlanded Nala at the Swayamvara, the proud princes were all sad and sorry, but the great gods were all gay and glad. Nala was also very happy and he spoke to Damayanti the following affectionate words:—

Explanation Beautiful princess, since you have chosen me as your husband in the presence of all the gods and men at the Swayamvara, I am very pleased on account of this determination on your part and I assure you that I will always remain a faithful husband to you. O peerless beauty, as long as I am alive on the face of this earth, I belong to you and as such you have every claim and right upon me. In this way I give you my word of honour that I will always remain true and faithful to you.

प्रसङ्ग जब स्वयम्वर में नल के गले में जयमाला डाल दी तो गर्वित राजकुमार सब शोक ग्रस्त हो गए, परन्तु महान देवता लोग सब अत्यन्त प्रसन्न हुए। नल भी बड़े प्रसन्न थे और उन्होंने दमयन्ती से निम्नलिखित प्रेम भरे शब्द कहे।

व्याख्या हे सुन्दरी राजकुमारी, चूँकि तुमने स्वयम्वर में सब देवताओं और मनुष्यों की उपस्थिति में मुझे अपना पति चुन लिया है मैं तुम्हारे इस निश्चय के कारण अत्यन्त प्रसन्न हूँ और मैं तुम्हें विश्वास दिलाता हूँ कि मैं सदैव तुम्हारा वफादार पति बना

रहूँगा। हे अनुपम सुन्दरी, जब तक मैं इस पृथ्वी पर जीवित हूं मैं तुम्हारा हूं और इस नाते तुम्हारा मुझ पर प्रत्येक अधिकार है। इस कारण मैं तुम्हें वचन देता हूँ कि मैं तुम्हारे प्रति सदैव सच्चा और इमानदार बना रहूँगा।

Lines 442–447 Like a sun.........gave rich gifts.

Context Having won princess Damayanti at the Swayamvara and having stayed as a guest for some time with king Bhimsena, Nala went to live in Vidarbha. His ideal wife also accompanied him there. There he lived with her as happily as Indra with Sachi. The present passage takes the story a step further and describes how well and wisely Nala ruled over his kingdom.

Explanation Nala has here been compared with the Sun. Just as the sun outshines all other stars and dispels darkness and spreads light through the length and breadth of the whole world, similarly Nala excelled all other kings. He was the grandest and the most graceful king. He ruled over his subjects very firmly and very virtuously. He looked after the welfare of his state as parents and guardians look after their children. Like the great sovereign Yayati, he also performed the horse-sacrifice which is the greatest of all rites and which is known as Ashwamedha Rite. Not only this, he did many other religious duties and gave valuable presents to saints and wise men.

प्रसङ्ग राजकुमारी दमयन्ती को स्वयम्वर में प्राप्त कर तथा भीमसेन के यहाँ कुछ समय तक कुछ अतिथि के रूप में रह कर महाराज नल विदर्भ में रहने के लिए चले गए। उनकी आदर्श पत्नी भी वहाँ उनके सङ्ग गई। वहाँ पर वे उसी प्रकार आनन्द से रहे जिस प्रकार महाराज इन्द्र अपनी धर्म-पत्नी शची के साथ रहते हैं। प्रस्तुत पद्यांश कहानी को और आगे बढ़ाता है और वर्णन करता है कि नल ने कितने उत्तम ढङ्ग से और बुद्धिमानी से राज किया।

व्याख्या महाराज नल की यहाँ सूर्य से उपमा दी गई है। जिस प्रकार सूर्य समस्त तारागण से अधिक चमकता है और अन्धकार को दूर कर समस्त भूमण्डल पर प्रकाश फैला देता

है उसी कार नल समस्त राजाओं में बढ़ कर थे। वे सब से अधिक प्रतापी और सुशोभित थे। उन्होंने अपनी प्रजा पर दृढ़ता और धर्मपरायणता से शासन किया। वे अपने राज्य की भलाई की उसी प्रकार देख रेख करते थे जिस प्रकार माता पिता और संरक्षक लोग अपने बच्चों की देख रेख करते हैं। महान राजा ययाति की भांति उन्होंने अश्वमेध यज्ञ किया जो कि सब से महान यज्ञ होता है। इतना ही नहीं, उन्होंने और भी बहुत से धार्मिक कृत्य किए और सन्तों और ऋषियों को बहुमूल्य दक्षिणाएँ दीं।

Lines 486-489 He that would...........gulf of Narak.

Context When Kali heard that Damayanti had married Nala even in preference to gods, he became so violently angry that he threatened the couple with doom. At this the gods tried to clear the position by saying that Damayanti had married Nala with their approval and that every woman in the world would like to marry a handsome prince like Nala, who possessed all good qualities. Nala, the gods said, was virtuous and a scholar of the Vedas and the Puranas and a constant worshipper of the gods.

Explanation The gods, therefore, gave a warning to Kali that it was foolish on his part to curse Nala. They said that a man who wished evil against a prince like Nala who possessed all the good qualities of head and heart committed a sin that would ruin the man himself. The curse would turn back on the man himself and would sink him in the abyss of the lowest of the underworlds where the spirits of the wicked go after death.

प्रसङ्ग जब कलि ने देखा कि दमयन्ती ने देवताओं को छोड़कर नल से विवाह कर लिया है तो वह इतना अधिक क्रोधित हुआ कि उसने दम्पति को विनाश की धमकी दी। इस समय देवताओं ने यह कहकर स्थिति स्पष्ट करने का प्रयत्न किया कि दमयन्ती ने हमारी अनुमति से नल से विवाह किया है एवं संसार की प्रत्येक नारी नल के ऐसे सुन्दर और सर्व-गुण सम्पन्न राजकुमार से विवाह करना चाहेगी। देवताओं ने कहा कि नल भद्र है। वेदों और पुराणों का विद्वान है तथा सदैव देवताओं की भक्ति करता है।

व्याख्या अतः देवताओं ने कलि को यह चेतावनी दी कि नल को शाप देना मूर्खता है। उन्होंने कहा कि जो मनुष्य नल के ऐसे राजकुमार को शाप देता है जिसमें दिल और दिमाग की सारी अच्छाइयाँ मौजूद हैं ऐसा आदमी ऐसा पाप करता है जिससे वह स्वयं ही नष्ट हो जाता है। वह शाप उसी आदमी पर आ पड़ता है और उसे नरक के गर्त में डुबा देता है।

Questions With Answers

Q. 1 Who was Daman ? What boon did he bestow on King Bhima of Vidarbha ?

Ans. Daman was a Brahman sage. He bestowed on King Bhima of Vidarbha the boon of children.

The fact of the matter was this. Raja Bhima enjoyed all the benefits and blessings of Life. But he was sad; because he had no children. Once Daman came to his palace. The king always had a great respect and regard for saints and sages. He gave a warm reception to sage Daman.

This warm welcome pleased the sage so much that he granted the king the boon of three sons and a daugher. The names of the sons were Damana, Dama and Danta, while the name of the daughter was Damayanti. All these children possessed very fine features.

Q. 2 How did the gods come to know of Damayanti's swayamvara ?

Ans. When King Bhima decided to hold the swayamvara of his daughter Damayanti, two sages named Narad and Parvata went up to Indra's heaven. Indra asked them why the just, brave and fearless Kshatriya kings were not coming to heaven. Narad explained the whole position, saying;—

No wars are now fought on the earth. No Kshatriya King

dies on the battle field and hence none comes to heaven. King Bhima of Vidarbha has a daughter who is more beautiful than any other maiden on the face of the earth. Her name is Damayanti. She is famous far and wide. Her swayamvara is soon due. The Kings and princes of all the countries are going to attend her swayamvara, for all are desirous to win her hand.

Hearing this the gods also got ready to attend the swayamvara.

Q. 3 Narrate the story of the swan in your poem ?

OR

Describe in your own words the part played by the swan in the story of your poem?

Ans. The present poem is a simple narrative poem, describing the homely life of simple people against the background of Nature. It belongs to an ancient world when life was simple and people lived in close contact with nature Hence it is that the swan plays a very important part in the poem.

One day Nala was walking in his palace-garden. He was completely lost in dreaming of Damayanti's beauty when he saw a number of swans with golden wings fly down there. Drawn by their beauty, he ran after them and caught one of them. But the swan spoke to Nala in human language. "O king, do not kill me. I will do you a service. I will speak of you before Damayanti in such a way that she will never desire to have any one else than you for her lord". Hearing this the king freed the swan. Thus the first act of the drama was over.

The swans now rose on their wings and reached the city of Vidarbha. Then they flew down just where Damayanti was sitting in the midst of her maidens. So beautiful the swans were that Damayanti and her maidens, attracted by their beeuty, began to chase them for fun and laughter. The swans fluttered this way and that through the grove. Damayanti was on the point of catching the swan which she was running after. But the swan cleverly eluded her grasp and spoke to her in human tongue that Nala, the king of Nishadha, was the handsomest man on the earth, the like of whom was not to be noticed among men, gods and Gandharvas. Marriage, the swan added, of such a peerless prince with a peerless princess would be the happiest thing.

........................happy would it fall,
One such perfection should another wed.!'

Hearing the swan, Damayanti asked it to go to Nala and speak the same words to him Saying. "So be it," the golden swan returned to Nala and told him everything.

The words of the swan exercised a very great effect upon Damayanti. She lost all mental peace and became sad, pale-faced and lean, all the time she was busy in the thoughts of Nala.

........................By Nala's side
Her soul dwelt, while she sat at home distraught
Mournful and wan. sighing the hours away...........

She developed such a passion for Nala that she "found no rest in sleep, no grace in company, no joy at feasts." By her, "glance and mien and moan" the maidens came to know that Damayanti was love-sick and so they told this to King Bhimsena who decided to hold the swayamvara of Damayanti.

Thus we see that the swan plays no small part in the story of our poem. It acts as a go-betweenbetween Nala and Damayanti and by relating their virtues and gifts it makes them develop a keen passion for each other. Indeed, the swan paves the way for the holding of the swayamvara.

Q, 5 What were the arguments advanced by Nala to persuade Damayanti to choose one of the gods as her husband ?

Ans. Nala reached Damayanti's chamber as the messenger of the gods. But Damayanti showed a very firm mind to choose none except Nala as her lord. This was a difficult position. In order to tide over this difficulty Nala advanced many arguments to press and persuade Damayanti to choose one of the gods. He said:—

O peerless beauty ! the gods sustain the world. They have the power to create and destroy. They are all-knowing and all-powerful. As compared with them, I am just like dust. If man who is subject to death displeases the most powerful gods, he is sure to meet death as a result. Hence, spare my life by choosing one of the gods as your husband. Once you choose a god as your husband, you will become a goddess and enjoy all the divine delights. Further, I am bound by my promise to the

gods. Hence, I can not be a suitor for myself. I am telling you all this as yonr best friend

Q. 5 What was the "way of hope" suggested by Damayanti in answer to Nala's plea that bound by his promise to the gods he could not be a suitor for himself?

OR

Describe an incident to illustrate that Damayanti was a resourceful lady.

Ans. Nala advanced manv arguments to press and persuade Damayanti that she should choose one of the gods as her husband.One of those arguments was that he was bouud by his promis to the gods, hence he could not be a suitor for himself. This was, indeed, a difficult situation.

But Damayanti was resourceful enough to meet any odd situation. She suggested and said to Nala.—

O king ! I see one way of hope which is free from all blame and all danger. It is this. When Indra and other gods come to the place of the swayamvara, you too must come along with them. When you come there I will choose you dearest Prince, as my husband. Thus you will not be to any blame.

This small incident goes to show that Damayanti had a very fertile mind.

Q. 6 Give a brief account of Damayanti's appeal to the gods when she failed to know Nala from the gods.

Ans. At the swayamvara when Damayanti came to choose Nala as her husband she noticed to her great surprise five persons all similar in body,dress and face. This non-plussed the Princess, for she could not know Nala from the gods.

But she knew that"more things are wrought by prayer than the world dreams of," Hence she folded her hands, politely greeted the gods and spoke in a trembling voice:—

O Gods, since hearing the swans I chose Nala as my husband in all sincerity, I pray to you to reveal my dear Nala to me. Since in spirit and speech I am faithful to Nala, I call the omniscient gods to let me know Nala. Since the great gods created Nala to be my husband, I keenly ask them to let me

know Nala fiom themselves. As my pledge to make Nala my husband much be kept up for his prestige as well as for mine, I invoke the gods to let me know Nala Let the great gods come in their true colours so that I may choose Nala whom heralds praise and whom I love.

The prayer came from the heart and went to the heart. Hence the gods revealed themselves and Damayanti was able to know and choose Nala as her husband.

Q 7. What were the signs by which Damayanti was able to know Nala from the gods ?

Ans. Damayanti's appeal to the gods came from her heart and it went straight to the hearts of the gods. The gods, therefore, revealed to her those signs by which they could be distinguished.

The gods had no shadow. Their eyes did not wink. They had skins which never get wet with perspiration. Their feet seemed to be highly moving over the ground and did not touch it. The flowers which they wore on their foreheads had no pollen on them; Nor did they fade; but they were always fair and fresh. At the same time just near them there was Nala, having a similar dress and a similar appearance. But he had his shadow falling on the ground. He had flower-cups in his garland which were fading and had unholly pollen on them. His skin had drops of perspiration on it. His feet were touching the ground and his eyes were winking.

These were the sure signs by which Damayanti was able to know Nala from the gods.

Q. 8 What were the eight noble boons which the gods bestowed upon Nala ?

Ans. When Damayanti chose Nala as her husband at the swayamvara, the suitors were all sad; but the gods were all very gay.

Indeed the gods were all so very pleased that they bestowed upon Nala eight great gifts. Indra granted Nala the boon that at times of sacrifice he (Indra) would divinely come near him in a visible form. Agni's boon was that he would come at his call. Yama gave him the boon that he would be skilful in

cooking and that he would be steadily virtuous. Varuna gave him the gift that the waters would move and flow at his sweet will. Besides these boons, the great gods gave Nala the gifts of beautiful garlands of heavenly flowers.

Having given these boons and gifts, the gods went up in heaven and took their seats.

Q 9. Describe the married life of Nala and Damayanti.

Ans. After his marriage, Nala stayed, according to the custom, with king Bhimasena for sometime. Then in the company of his dear wife he went to live in Vidarbha.

The married life was not uneventful. Nala ruled over his subjects firmly and fairly, making his country rich and prosperous, pious and peaceful. Like Yayati he performed the Ashwamedha rite. He also performed all other religious rites and gave rich presents to saints and sages.

This was not all. Nala and Damyanti spent a long time very lovingly in beautiful and shady gardens. They stayed like gods. In course of time, Damyanti gave brith to a son named Indrasen and a daughter named Indrasena.

Thus the married life of this couple was happy as well as eventful

Q 10. How did Nala and Damayanti fall in love with each other.

Ans. Nala was a peerless prince. A first class charioteer the handsomest and the noblest prince, he was really the king of kings. He possessed unequalled qualities. Religious minded and brave, liberal and will-controlled, he was an equally goop commander and a lover of justice Nala became famous in every nook and corner of the world. His fame reached the ears of Damayanti too.

But if Nala was the prince of princes, Damayanti was the "pearl of womanhood." Not to speak of human beings, even gods and gandharvas had not to show such a beautiful maiden as Damayanti. She was peerlessly beautiful, polite, modest and accomplished. In short, she possessed all these qualities which an ideal maiden should possess. This is why her fame travelled to the most distant corners of the earth. Nala also heard about

this beautiful and cultured and polite princess from the heralds.

The result was that although Nala and Damayanti had never seen each other face to face, yet the words of praise which they heard about each other exercised a great effect on their minds. Secretly, yet deeply they began to love each other.

But it was the golden swan who played an important role in increasing the intensity of their love. The golden swan went to the Pleasure-garden of Nala. Attracted by his beauty, Nala caught hold of the swan. But the swan spoke to Nala in human language and said that, if he set him free, he would speak so highly about him to Damayanti that she would never think of marrying any other men in the world except him. At this Nala was so pleased that he set the swan free.

The swan now went to Vidarbha where Damayanti was sitting in the midst of her maidens. The beauty of the swan attracted Damayanti who, therefore, tried to catch it. But the moment Damayanti was on the point of catching the swan he spoke to her in human language and said that if she married a matchless prince like Nala, her life would have meaning and purpose. Damayanti asked the swan to go to Nala and speak to him in the same tone. The swan did accordingly

The swan went away. But he left Damayanti yearning for love. The sacred flame of love was kindled in her heart so that she was no longer herself. All the time she was thinking of Nala alone. Thus it was that Nala and Damayanti fell in intense and deep love with each other.

Q 11. Describe dialogue between Narad and Indra. What was the result of this dialogue ?

OR

How and with what results did the god learn of the holding of the Swayamvara of Damayanti ?

Ans. When king Bhima observed that his daughter Damayanti had fallen in love with Nala and when he noticed that she had grown of marriageable age he thought of holding her swayamvara. The message of swayamvara was sent to distant and different countries so that even saints like Narada and Parvata came to know of it.

Now Narada was always moving about from place to place

He was a great wanderer. He happened to go to Indra's heaven, Indra showed every due honour to Narad and asked him if every thing was all right with him and the world. Narad replied that he was quite well and that things were quite all right with the world and its rulers.

Indra then told Narad that heaven was meant for those kshatriya warriors who died fighting for a noble cause and were never afraid of death. Saying so, Indra asked Narad why the brave Kshatriya warriors were not coming to heaven. Narad replied that the Kshatriya kings were not coming to heaven because there were no wars going on the earth and as such no Kshatriya king died. Another reason was that the Kshatriya kings had all gone to attend the swayamvara of Damayanti who was a peerless beauty.

While Narad was thus speaking to Indra, other gods viz Agni, Yama and Varuna etc. also drew near to listen to Narad, Hearing from Narad they were all very pleased and said with one voice. "We too, will go" Thus the gods too felt and showed a keen desire to win the hand of Damayanti and for this very purpose they mounted in their sky-cars and with their attendants they sped to Vidarbha where the swayamvara was going to take place.

Q 12. How did the gods persuade Nala to become their messenger to Damayanti ?

Or

Describe how the gods succeeded in conveying through Nala their message of wooing to Damayanti ?

Or

What led Nala to become the messenger of the gods to Damayanti ?

Ans. Damayanti was so very beautiful that not only human beings but even gods and gandharvas desired to win her hand. When therefore, the time and date of her swayamvara was announced, kings and princes of distant and different lands sped to Vidarbha. The gods also did not lag behind. They mounted their air-planes and started for Vidarbha.

Now when the gods were on their way to the swayamvara they say Nala going to attend the swayamvara. So handsome

Nala was that the gods became doubtful of their success in the swayamvara. Hence they came down to him and wished to make him their messenger. Nala gave his word to the gods to be their messenger.

With folded hands Nala now asked the gods who they were, what their message was and to whom they wished to convey it. Indra introduced Nala to himself and to Agni, Varuna and Yama Then he told Nala of their message. He said that Nala should go to Damayanti and tell her that gods were desirous to win her hand and as such she should choose one of the gods as her husband.

Now this was a very difficult position for Nala. For he himself was a suitor for Damayanti. Hence he folded his hands before the gods and asked them to take pity on him. But the gods reminded him not to go back on his promise, for that was not the way of a gentleman Hence they urged him to start at once.

But Nala placed another difficulty before the gods. He said that it was well-nigh impossible to enter the gates of Damyanti's palace for they were very closely-guarded. But Indra assured him that he would find no difficulty in entering Damayanti's palace.

Thus partly by reminding Nala of his promise and partly by setting all his doubts of rest, the gods were able to persuade Nala to become their messenger.

Q 13. Describe the first meeting between Nala and Damayanti

How the meeting was brought about—When the time and date of Damyanti's swayamvara was announced, Nala proceeded to the swayamvara. The gods also proceeded to it. On the way they came down attracted by Nala's beauty and asked Nala to convey to Damayanti the message that the gods desired her hand. When Nala said that it would be difficult for him to enter Damayanti mansions because they were closely guarded, Indra said. "You will enter them", and immediately Nala found himself present before Damayanti. This was the first meeting between the two.

Nala & Damayanti are introduced to each other—Nala saw that Damayanti was all bloom and beauty. This increased his love for her all the more. But remembering the call of duty he suppressed the deep love with which his heart was throbbing. At the same time, the maidens were greatly astonished and pleased to see Nala because he was so very handsome that the earth had not to show a more handsome man. For their great surprise they could not utter a single word. Damayanti was also very greatly excited. She told Nala that she was very pleased to see his beautiful person. She asked him who he was and how he had entered the close-guarded palace unseen like gods. Nala gently told Damayanti that he was no other than Nala himself and that he had come to her with the message that the gods wanted to marry her. He also told her that he had entered her palace unseen just with the help of the gods.

Damayanti shows her firm mind to marry Nala—At this Damayanti bowed her head as a mark of respect to the gods. Then with a smile she asked Nala to promise to remain faithful to her, for she had decided to offer herself and her all to him.........

.... If, she continued, he did not accept her love, she would end her life by resorting to fire, poison or hanging.

Nala presses Damayanti to marry herself with the gods- But Nala pressed and persuaded Dāmayanti to marry herself with the gods He told her very frankly that the gods being all-knowing and all powerful have the power to create and destroy. He asked her to spare his life.

.... If mortal man offend.
The most high gods. Death is what springs of it.
Spare me to live, thou faultless lady!

Nala further said that he had made his promise to the gods to woo her on behalf of them He must, therefore keep his word and respond to the call of duty.

Damayanti finds a way out—But Damayanti remained firm in her resolve to choose Nala for her lord. Fertile in mind as she was, she found a way out of this difficult position. She told Nala that when Indra and other Lokapalas would come to attend the swayamvara, he should also accompany

them to the place of swayamvara in the presence of all the gods she would choose him as her husband. In that way he would not be to any blame

Conclusion—This, then, was the first meeting between Nala and Damayanti The meeting is very important. It throws a flood of light on the minds and character and conduct of our hero and heroine. It is only a step to the swayamvara.

Q. *14—Give an account of the swayamvara of Damayanti How was she able to recognize Nala? (1958)*

Ans—The swayamvara of Damayanti is the most important episode of the story of our poem. It is the central event. It attracts kings and princes from far and wide. Even the gods and Gandharvas march to the swayamvara. The love affair of Nala and Damayanti at last culminates in the swayamvara. Minus swayamvara the story of the poem loses all its charm and colour.

When the time was apportune (fit, suitable), King Bhima invited kings and princes from far and wide. Great preparations were made for the occasion. The royal palace with its court was tastefully decorated. The proud kings, wearing crowns and bright jewels came and took their seats according to their rank. They were very large in number. They were some very strong and sturdy, some very delicate, but all very handsome.

When the kings and princes were all seated according to their rank, Damayanti came in their midst to choose one of them. The matchless beauty of Damayanti had a magical effect on the kings and princes Indeed, they were so very much delighted to see Damayanti that their gaze became fixed upon her beauty and only followed her as she moved on.

...... As she came,
The glory of her ravished eyes and hearts,
So that the gaze of all those haughty kings,
Fastening upon her loveliness, grew fixed.
Not moving save with her, step after step,
Onward and always following the maid.

In order to introduce the kings and princes to the princess their titles and high ranks were loudly announced as she moved

from one king or prince to another. But to her great surprise the princess noticed five persons all alike in body, dress and face. This filled her mind with doubt. This was a trick played by the gods. They had disguised themselves so that the princess could not recognize Nala from them. They annoyed the princess in no small measure. Time and again she pondered over the various symbols and signs peculiar to the gods. But it was of no avail.

Failing to know Nala from the gods, the princess folded her hands and respectfully prayed to the gods that they should reveal Nala to her for the sake of truth and for her deep love for Nala. Since this prayer came from a pure heart and since it was the result for her great devotion to Nala, the gods showed her those signs by which they could be discoverd. She noticed that the gods are shadowless unperspiring, their garlands ever fresh, their feet gliding over the ground and their eyes unwinking These sure signs of the gods helped the princess to find out Nala and she put the marriage garland round his neck.

The gods were now very pleased. Hence, they bestowed upon Nala eight boons. They also garlanded Nala with ever fresh wreaths of heaven. This done, they ascended to heaven.

Q. 15—Give a character, Sketch of Nala ? (Imp.)

Ans—The poem opens with the very many gifts and graces which Nala possesses. Indeed, he is the hero of our narrative poem. He is the noble son of Virasen, handsome and gentle, and excelling men as the sun outshines the stars.

His handsomeness— One key note of his character is that he is very handsome. He is as handsome as 'Kama' and 'Aswin'. Indeed men, gods and Gandharvas have not to show a more handsome person than he. When the gods are on their way to the swayamvara, they are attracted and arrested by his beauty.

> The world's protectors saw him, like a sun
> For splendour; and in very wonder, paused
> Some time irresolute, so fair he was

And when as god's herald he reaches Damayanti's chamber, all the maidens and even Damayanti herself are startled

to see his peerless grace and wonder whether he is a god or a Gandharva, or a Yaksha.

Indeed, there can be no greater proof of his grace and gifts than the fact that Damayanti selects him as her husband in preference to gods and Gandharvas.

An ideal ruler—Nala is the best of rulers. He shines among the rulers or the sun among the stars. He rules his kingdom firmly and wisely and well. He is the true guardian of his state and like Yayati he performs the Aswamedha rite.

A religious minded prince, he rules his state in piety and peace and gives rich gifts to the sages. He is justice-loving; hence he has been called a Manu on earth; wealthy and well.

A cultured & accomplished prince—Nala is all roundman. He is a happy blending (मिश्रण) of physical (शारीरिक) and intellectual (मानसिक) gifts. He is handsome to see. He is a scholar, for he is well versed in the Vedas and the Puranas. At the same time, we find him to be an accomplished gentleman, refined and cultured. How very soft of speech he is ! He speaks to Damayanti most politely and when he addresses himself to the gods, he does so with folded hands. Indeed, he is a very polite prince. He has his weaker side as well; for he is fond of dice; but this is nothing as compared with his great gifts and graces.

His high sense of duty—But the most outstanding trait of his character is that he is thorougly bred in Indian culture and as such he has got a very high sense of duty. Once, he has given his word to the gods to be their messenger, he keeps it, although later he comes to discover that like the gods he himself is a suitor. Had there been an ordinary mortal in his place he would have forgotten his promise and would not have heeded the gods, whatever the consquences. But Nala is not made of an ordinary stuff. He keeps the torch of duty burning bright in the face of all odds.

Love at the sight of that smiling face
Sprang to full passion, while he stood and gazed.
Yet faith and duty urging, he restrained
His beating heart..............

Conclusion—Such is Nala' the hero of our poem, possessing all the good qualities of head and heart.

Q. I6 Give a character sketch of Damayanti (Imp.)

Ans.—If Nala is the hero of narrative poem· Damayanti can be safely and in all fairness called the heroine. She is the daughter of King Bhima the famous ruler of Vidarbha She is the centre of all activities in the Poem To think of the poem is to think of Damayanti.

Her matchless beauty A striking note of her character is her peerless beauty. She is bright and beautiful, "a gem of womanhood." She has a slender waist and big, black and bright eyes.

> So exquisite, so delicate of form.
> Waist so fine-turned, such limbs, such lighted eyes.
> The moon hath meaner radiance than she.

Indeed, so beautiful she is that when her swayamvara is declared not only the kings and princes of far-off countries but even Gand tharvas and gods themselves come to win her hand.

Her simple and natural life Another important trait of her character is the simplicity of her life· Although she is a princess and although she lives among her maidens with the majesty and pomp of her high status, yet the poem drives home into our mind the fact that hers is a simple and homely life against the background of Nature.

Her true and constant love Her passion for Nala is very great and very true and constant. She is not like the modern girl who is as fickle as a butterfly that flies from flower to flower sucking sweet honey. So true and real is her love for Nala that even when she comes to discover that the gods and Gandharvas are desirous to marry her, she does not at all change and tells Nala frankly that she will resort to fire water, poison or hanging if he forsakes her.

> ....If alas !
> Fair prince, thou dost reject my sudden love.
> So proffered, then must poison, flame or flood.

Or knitted cord, be my sad remedy.

If there had been a girl made of an ordinary stuff, specially a girl of the modern type, we can easily imagine that she would have gone for a marriage with some god or Gandharva and never with a human being. But it speaks volumes for her genuine and sincere love that she keeps firm and fixed in her decision to marry Nala.

A Cultured and accomplished princess As we read the poem we find that she is not only a beautiful maiden but a princess of many gifts and graces. She is refined and cultured and accomplished. Nala comes to her as the messenger of gods and he presses and persuades her to marry one of the gods. In other words, it is the gods who stand in the way of Nala and Damayanti. She knows and understands this situation all right but yet she remains very modest and respectful so that when she hears the very names of gods from Nala she bows her head. Indeed, not to speak of the gods, an ordinary woman in Damayanti's place would have turned against Nala himself for he was all along thwarting her wishes so far. But yet on all occasions how very so softly and humbly she speaks to Nala ! Indeed, she is a cultured and refined princess.

Her resourcefulness—But this paragon of beauty and culture is also an ocean of sense and wisdom. She possess an active and alert and fertile brain. When Nala says that he cannot seek Damayanti for himself since he has given his pledge to the gods, she hits upon a novel plan and says that he should come to the swayamvara in the company of the gods and there she will choose him and thus no blame will attach to him.

Yet another difficult situation arises when at the swayamvara she sees five persons alike in appearance and is not able to know Nala from the gods. But she knows how to handle the most difficult situation successfully and satisfactorily. She knows that no amount of abuse or threat can coerce or cow down the gods. She, therefore, pleases the gods by means of her earnest paryer, her purity of heart and her single minded devotion for Nala and the gods disclose themselves and she puts the marriage garland round Nala's neck.

Conclusion—Such is Damayanti, the heroine of our poem,

a beautiful, cultured and resourceful princess, having a true and constant love for Nala.

Q 17 Describe the superhuman element in your poem.

OR

Describe the part played by the gods in your poem. Are the gods in your poem too human (1959)

Ans—The gods play a very impoitant part in the present poem. In the poem they are called by various names as the Masters' world's protectors', the Shining ones', and 'the Effulgent ones' They are Indra, Varuna, Agni and Yama. They sustain the world. There are even semidivine beings known as' Gandharvas. Thus the superhuman element in the poem is very great.

The gods and demi-gods come on the scene when King Bhimsen had announced the time and date of his daughter's swayamvara. When the two saints, Narda & Parvata reached heaven, Indra asked them how things were going on with the world and why the Kshatriya kings were not going to heaven. Narad replied tnat the Kshatriya kings were not going to heaven because they had all gone to attend Damayanti's swayamvara. During this dialogue Indra was joined by the other three' Lokapalas' viz, Varuna, Agni and Yama, Hearing of Damayanti's swayamvara, they all said ' We too shall go there. They took their retinue with them, mounted their sky-cars and started for Vidarbha.

Now it so happened that Nala also started for Vidarbha at the same time. On the way the gods were so very much drawn by his handsomeness that they went down to him and desired to make him their messenger, Nala asked the gods what the message was and whom they wanted him to deliver it. At this the gods said that they wanted him to go and ask Damayanti to choose one of them as her husband. This was a very difficult situation, for Nala himself desired the hand of the princess. But the gods said that Nala should keep his word at all costs. Thus Nala was entrapped by the gods. But Nala placed another difficulty before the gods saying that he would not be able to enter Damyanti's mansions since they were well

guarded But Indra said, "You will enter them., and Nala at once found himself in the presence of Damayanti. There on behalf of the gods he pressed Damayanti to choose one of the gods. Indra, Varuna, Agni and Yama, But Damayanti showed her firm determination that she would marry no other than Nala himself.

Nala came back and told the gods everything that had happened. The gods did not take it in good spirit. Therefore, they created to very critical situation at the swayamvara. They disguised themselves. The result was that when the princess moved among things and princes, she saw five persons all alike ' in form and garb and visage." She could not make any distinction between them. Doubt mastered her. But she prayed to the gods so earnestly and with such a purity of heart that the gods took pity upon her and revealed Nala to her by assuming their respective attributes so that the Princess put the marriage garland round his neek.

The gods were now very much pleased. Hence, they granted Nala eight boons They also garlanded Nala with sweet wreaths of heaven. This done, they ascended to heave.

On the way, the gods met Dawapara and kali who were going to the swayamvara. With a smile Indra informed them that the swayamvara was over and that the princess had chosen Nala for her Lord Thus filled Kali with rage and he said, "Since she has chosen a mortal for her Lord it is proper that a heavy doom should rest on her." But Indra replied that Damayanti has chosen Nala with the sanction of the gods and that Nala was crowned with all virtues. Hence, said Indra further, he who would seek to curse Nala would himself be condemned to hell and all its torment. But Kali made up his full mind to destroy the married happiness of the couple.

Thus the gods play a very important part in the story of our poem. They do a lot to further the story. A close, critical and comprehensive study of their part brings home to our mind the fact that the gods are really too humane (kind) They know that like themselves Nala himself is a suitor, yet they make him their messenger. Then they came to the swayamavara to win the hand of Damayanti & Nala also comes there for the same purpose. Yet they are not against Nala.

If they had been hostile it would have been impossible for Damayanti to choose Nala for her lord. They are really too humane. For when Damayanti prays to them with an earnest and pure heart they reveal Nala to her. They are really happy that Nala has won the hand of Damayanti. This is why they bestow upon him eight boons. Indeed, as Indra tells us, it is with the approval of the gods that Damayanti has chosen Nala. All this goes to show that the gods are really too humane.

Q.—18 "The course of true love did run smooth" Illustrate this from the story of your poem.

Ans.—Nala and Damayanti had heard a great deal of each others' virtues, gifts and graces from the heralds. The result was that they had begun to love each other secretly. But there is many a slip between the cup and lip. The course of true love is never smooth. The love affair of Nala and Damayanti is no exception to this rule.

The first hitch बृषा in the course of their true love came when the gods chose Nala as their messenger to Damayanti. As a messenger he was to press Damayanti to choose one of the gods for her lord. Now this was a very difficult situation. For Nala himself was a suitor. Nala placed his difficulty before the gods; but the gods reminded him of his promise and he felt compelled to keep it.

But this did not ease the situation. For when Nala Went to Damayanti to seek her hand on behalf of the gods she told him of her firm resolve to marry herself with no other than Nala himself. This was a difficult and complex situation. On the one hand, there was Nala who being a messenger of the gods no longer treated himself as a suitor for the princess. On the other hand, there was the princess who showed Himalayan firmnesss in choosing Nala for her husband. These were two extremes via media between which was impossible.

At last Damayanti came forward with the suggestion that Nala should come to the swayamvara along with the gods and that in the presence ef the gods she would choose Nala for her lord so that no blame would befall him. The gods came to the swayamvara and Nala too came there. But then too things did not run smoothly. A critical situation arose. For as Damayanti moved among the kings and princes, she saw five persons all

alike in appearance. She could not know Nala from the gods. This non-plussed the princess.

All this sufficient proof of the fact that the course of true love never runs smoothly. But while this is true, it is also a truth that true love conquers all difficulties and trials. Damayanti's purity of heart and her keen devotion to Nala caused the gods to take pity on her. Hence they revealed Nala to her by aasuming their respective attributes and thus the princes was able to put the marriage garland round his neck.

Q 19—"The love of Nala and Damayanti for each other heavenly and spiritual". Justify.

or

How is the ancient ideal of love illustrated in the story of Nala and Damayanti.

Ans.—Having heard from the heralds a great deal of each other's gifts and graces, Nala and Damayanti had begun to love each other secretly but intensely. Nala wandered lovelorn in his palace-woods, while Damayanti became melancholy, pale faced and lean. "By Nala's side her soul dwelt, while she sat at home distraught, mournful and wan, sighing the hours away.

But this love was not fickle and physical. It was not sensual or animal passion. It was not of this earth. It was unearthly and spiritual. Nala's intense love for Damayanti did not make him blind to the considerations of faith and duty He did not forget his promise to the gods even when he was right in the presence of the princess, wooing her on behalf of the gods. He kept the torch of duty burning bright in the face of all odds.

> Love at the sight of that smiling face
> Sprang to full passion, while he stood and gazed.
> Yet faith and duty urging' he restrained.
> His beating heart..............

While this is true of Nala, it is equally and as much true of Damayanti as well. A modern sophisticated girl, specially a European girl, is as fickle in her love as a butterfly flying from flower to flower and sucking sweet honey. The love of a modern girl is generally and nearly always on the physical plane. This

why there are so many divorces and other troubles. This however, is not the case with our princess. Her love for Nala was essentially spiritual, and henee true and constant. She knew that the all powerful and all knowing gods and Gandharvas were desirous to win her hand and that compared with them an ordinary mortal like Nala was nothing. Yet her love for Nala suffered no change and she told him very frankly that she would resort to fire. water, poison or hanging if he forsook her.

A girl of an ordinary stuff would have thanked her stars at the idea of a marriage with a god or a gandharva. But it speaks volumes of Damayanti's true and constant love that she remained firm like the Himalayas. How very well-bred in culture she was! Indeed. she stands in the line of Sita and Savitri and represents the ideal of Indian womanhood.

Q 20—How does the poem—'The winning of Damayanti" represent the ideal of Indian womanhood ?

or

" Damayanti was an ideal Indian woman',. Justify.

Ans.... Indin has always been proud of her womanhood. Her women have always commanded universal reverence, Constant and faithful to her husband, modest and refined in her nature, the Indian waman has always held a deep faith in godhood. Damayanti combines all these traits (qualities गुण) in her character and she can, therefore, be rightly regarded as representing the ideal of Indian womanhood. Let us analyse her charactar.

The first striking trait of the character of Damayanti is that she lives a simple and homely life against the background of nature. This is shown by the fact that it is the golden swan which brings about the meeting of Nala and Damyanti. Here is a life "far from the madding crowd."

Another important point of her character is that in the tradition of Indian womanhood she is constant and faihtful to her husband. Ever since she has heard of Nala's virtues and handsomeness, first from the heralds and then from the swan, she has lost, her mental peace. "By Nala's side her soul dwelt, while she sat at home distraught, mournful and wan, sighing the hours away." This shows the intensity of her love for Nala.

But this intense love is not fleeting' It is true and constant. This is shown by the fact that though she knows that the gods desire to win her hand, yet she remains firm as a rock in her decision to choose Nala as her husband. Indeed, she tells Nala very frankly that she will resort to fire, water, poison or hanging if he forsakes her,

> ....If, alas !
> Fair prince, thou dost reject my sudden love,
> So proffered, then must poison. flame or flood
> Or knitted cord, be my sad remedy.

Damayanti satisfies yet another important trait of Indian womanhood. She is very cultured, refined and modest. We know thst she has decided to choose Nala as her huspand, but Nala presses her to choose one of the gods. This means that the gods are a stumbling block in her way. She knows this all right. Yet when she hears the very names of gods from Nala, she bows her head. Again. when Nala presses her to choose one of the gods, she, eyes filled tears. lowly reverences the mighty immortals. An ordinary woman in her place would have turned not only against the gods but against Nala as well, for he had been so far opposing her wishes. But yet on all occasions she speaks to Nala very humbly and gently. This establishes beyond all doubt our point that the princess is very cultured and modest.

She has yet another good trait to her credit. She has a spiritual bent. She knows that "more things are wrought by prayer than the world dreams of". Thus at the swayamvara when she sees five persons perfectly similar in appearance, she prays to the gods so sincerely and with such a pure heart that the gods are moved to pity and reveal Nala to her.

Thus Damayanti reminds us of such ideal of woman as Sita and Savitri. Indeed, she represents the ideal of Indian womanhood.

END

Shant Sarma. Hiremath

Swamy Vid

Swamy Vidayanand.

Shant Sharma Hiremath

DAMAYANTI